CONGREGATIONALIST **CHRISTIAN-WORLD**

CHAOTE MAINZINESS BY A TRAIL ACTIVATION

13 September 1902 Number 37 Volume LXXXVII

A Plea for Sensationalism Rev. E. H. Byington

The Message of Science to the Church

Rev. S. W. Dike, D. D.

The Nine-tenths Who Swim

Rev. Ozora S. Davis, Ph. D.

The Child's Affections

Patterson DuBois

An Experiment with Boys Rev. 7. L. Sewall

Boston's Chinatown

Grace A. Turkington

How William Got Lost (story)

Frances Bent Dillingham

Untilled Fields of Congregationalism

Sunday Evening Suppers

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THE · PILGRIM · CHICAGO BOSTON · AND

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as needed. We thus offer all the advantages of the old plan without its objectionable features.

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You will find that our list includes the choicest books for young people that the market affords, and it will be supplemented from time to time. It now includes the works of Miss Alcott, "Pansy," Susan Coolidge, E. E. Hale, Mrs. I. T. Thurston, Amelia Barr, Kate Douglas Wiggin, Mrs. F. H. Burnett, President Roosevelt, Margaret Sidney, Mrs. A. D. T. Whitney, W. E. Barton, Willis Boyd Allen, Elizabeth Stuart Phelps, Ralph Connor, W. O. Stoddard, E. S. Brooks, James Otis, Mrs. Frank Lee, Sophy Swett, Julia McNair Wright, Sarah Orne Jewett, A. G. Plympton, Wm. Drysdale, Laura E. Richards, and scores of other writers of the same class such as young people like, and who know how to write books that are interesting as well as instructive and helpful. The books are classified as Primary, Intermediate and Adult, and vary in price from 50 cts. to \$1.50 each, while sets of small primary books not over \$2.00 in price are counted as single volumes.

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THE beginning of autumn is always the opening of activity in the china and glass shops, and as the fashion for better table furnishings has grown of late the crockery dealers have assembled in their stocks more and more attractive designs, so that in such an extensive exhibit as is shown in the estab-lishment of Jones, McDuffee & Stratton, occupying as they do seven floors, it is an interesting estab-lishment to pass an hour, and they are glad to show their exhibits whether to buyers or those interested in seeing choice ceramics and bric-a-brac.

IN OAK AND RAWHIDE .- All of our readers who admire the quaint and dignified simplicity of the Mission furniture should not fail to turn to the ad-Mission furniture should not fail to turn to the advertisement of the Paine Furniture Company in another column today. A trial of the pieces now on exhibition by this house shows that the old Spanish monks who built their monasteries in the wilderness of Southern California a century and a half ago thoroughly understood the principles of comfort and knew how to work them out in oak and raphilds.

THE RENEWAL A STRAIN.—Vacation is over. Again the school bell rings at morning and at noon, again with tens of thousands the hardest kind of work has begun, the renewal of which is a mental work has begun, the renewal of which is a mental and physical strain to all except the most rugged. The little girl that a few days ago had roses in her cheeks, and the little boy whose lips were then so red you would have insisted that they had been 'kissed by strawberries,' have already lost something of the appearance of health. Now is a time when many children should be given a tonic, which many chinaren should be given a tonic, which may avert much serious trouble, and we know of no other so highly to be recommended as Hood's Sarsaparilla, which strengthens the nerves, perfects digestion and assimilation, and aids mental development by building up the whole system.

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ANNOUNCEMENT.—The Old World in the New Century, by William E. Barton, D. D. The Pil-grim Press announces the publication during September of a new book by Rev. Dr. William E. Bar-ton, entitled The Old World in the New Century. It will be Dr. Barton's largest book thus far, containing 487 octavo pages and 240 illustrations. It is an account of a tour in Egypt, Palestine, Greece, Turaccount of a tour in Egypt, Palestine, Greece, Turkey and the Orient. Thousands of Americans are now making such a tour every year, and an increasing number each year. The World's Sunday School Convention to be held in Jerusalem in 1904 is likely to have attached to it just such a cruise. The titlepage says that the book is for those who have made such a journey and wish to remember it; those who hope to make the journey and wish to prepare for it; and those who cannot make the journey and wish to read about it. Dr. Barton made this journey in the winter and spring of 1902 and his account is fresh, breezy, readable and tells the truth. The first cruise of this sort, keeping its own shipthroughout, was that made famous by Mark Twain in his Innocents Abroad about thirty-five years ago. Dr. Barton draws some interesting contrasts between Barton draws some interesting contrasts between the "Innocents Abroad, past and present." The price of the book is \$2.50, but advance orders will be filled for \$2. Address, Pilgrim Press, Boston or

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THE CONGREGATIONALIST

and Christian World

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HOLP-WESTENBERG-In Kirkland, Ill., Aug. 27, by Rev. H. W. Carter, Rev. Lincoln A. Holp of Durand, Wis., and Cora E. Westenberg of Kirkland.
REIGHARDT-WARNEE-In Ipswich, Aug. 30, by Rev. Edward constant, Otis Norross Reichardt of Swampscott and Anna Louise, daughter of Mrs. Caroline L., and the late Aaron E. Warner, formerly of Boston, and graudiaughter of the late Prof. Asron Warner of Amhers, Mass., and of the late Deacon Zenas Cushing of Ipswich.

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			RE	SOU	RCE	S.											It has been been been
United States Bonds, at market value,											*	4			74.		\$4,088,630,00
New York City Stocks, at market value		-	-				-	-	. 7.	-							6,076,659.00
Railroad and other Bonds and Stocks, at market valu	le.								1								9,163,642.15
Real Estate,	-		-	-						-						-	1,016,983.77
Bonds and Mortgages,														-			1,115,500.00
Amount loaned on Collateral,	1 .		4	+													37,918,687,33
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Miscellaneous Securities. Accrued interest, Rents, etc.																	473,774,29
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LIABILITIES. Capital Stock, Undivided Profits, Deposits in Trust, Interest accrued on Deposits. Taxes, and Unclaimed Dividends, \$66,687,463.24

Sturday 13 September 1902

and Christian World

Volume LXXXVII Number 37

Event and Comment

State Universities fornia has taken a step which is of interest to Christian people everywhere, as well as to educators and other state universities. The regents have appointed Prof. Hiram Van Kirk, Ph. D., dean of the Berkeley Bible Seminary (Disciples), as lecturer in history, with the distinct understanding that he give courses in Bible history and literature. His initial course is a survey of Old Testament history and literature from the beginning to the disappearance of the northern kingdom. Seventy university students have registered for the course. This is not the teaching of religion by the state, much less is it denominational propaganda. It is modern scholarly instruction in one of the greatest national histories and literatures of the world. Dr. Van Kirk obtained his B. D. at Yale Divinity School and his Ph. D at the University of Chicago. Both the University of California and Pacific Theological Seminary are fortunate in availing themselves of his service. It should be added that the university established several years ago a permanent department of Semitic languages, whose instruction includes Old Testament history and exegesis, and whose two accomplished professors are

The prelate who is to Archbishop Corrigan's succeed the late Archbishop Corrigan in the

Hebrew in blood and in religion.

greatest Roman Catholic see in the world, Rome possibly excepted, belongs not to the party and type to which the late archbishop belonged, but to that represented by Cardinal Gibbons, Archbishops Ireland and Keane, Bishops Conaty and Quigley. Bishop Farley is what Protestants would call evangelical. Much of the reputation for obscurantism which Archbishop Corrigan had was due, not to his conception of the episcopal office as it ought to be administered by a modern Roman Catholic, but to his temperament. Singularly broad, and often admitting the tremendous influence of the Protestant upon the Roman communion, he yet had the reputation of a narrow, old school ecclesiastic. Bishop Farley, on the other hand, is neither so broad nor so liberal as his predecessor, yet he has now, and will have to the end of his episcopate, a reputation for liberality and breadth which the late archbishop never could attain. The reason is his even temper, his affable manner and, in a sense, his limitations. The latter will keep him safely within the traditions of his communion, and his lack of personal force will keep him out of con-

The University of Cali- troversies in which the rest of the world they will be marked by government offimay be interested. Archbishop Corrigan's reputation was larger than his office. Archbishop Farley will not be heard of, barring the unforeseen, after he shall have been given the pallium. That so emphatic indorsement of him went to Rome is a hopeful sign of the times. Heretofore Americanism in the Roman Church has had in New York, the gateway on the traveler's road to Rome, nothing of help and much of hindrance. Hereafter progress such as the best of Rome can make will have no obstacle and something of assistance in the metropolis.

> Quaker Unity What Mr. B. F. Trueblood, in the American Friend, calls the supreme weakness of the Quaker denomination—he writes "church" denomination—he writes "church"— namely, its "tendency to general inco-herence, disfellowship and disintegra-tion," has gone so far as to produce a reaction, in very sect preservation. Next month for the first time in more than two hundred years a Five Years' Meeting will be held, representing three-fourths of all the Friends of the country and practically all of the orthodox wing. Ten of the thirteen yearly meetings of the United States have adopted the uniform discipline and will send delegates to the Five Years' Meeting. The independence of the local meeting being still carefully cherished, the Quakers realize now that they must not allow individualism to run to seed and defeat Christian or sectarian ends as it has been doing. To those who fear that the new union will breed ecclesiastical dictation, Mr. Trueblood affirms that there is no danger, so far spent everywhere is the spirit of proscription in matters ecclesiastical, and so numerous are those in Quakerdom who would resist anything like undermining of local autonomy in matters naturally subject to local control. It is very interesting to see this extremely individualistic body of Christians subject to the same reactionary tendency toward centralization of administrative power that has been going on in other Independent

A Famine in China Rev. I. J. Atwood, writing to the American Board officials, gives a gloomy picture of the province of Shansi. The time has passed when summer rains could avail if they should come. To the scant crops of last year have succeeded brown and bare fields under scorching winds. No help for the starving people can be expected from the government. Those who have means refuse to contribute because they say

cials for heavier taxes, and nine-tenths of the money raised would stick to the fingers of the collectors, who according to long-continued custom appropriate to themselves the greater part of public funds. Prices of food stuffs are rapidly rising, and diseases are spreading among the people even more than last year because of lack of rain and scanty food. An appeal has been issued for help to Christians in America and England. With our bountiful crops there would doubtless be a generous response if the starving people were near enough at hand to make their sufferings realized by those who have more than enough for themselves. Mr. Atwood could disburse \$10 .-000 at once to great advantage in relieving distress in the two mission stations. Contributions received by Treasurer F. H. Wiggin at the American Board rooms, Boston, will be promptly forwarded.

The Pope Dumb The loyalty to the papacy of not a few French Roman Catholics has been severely tested during the past two months while M. Combes and the ministry have been relentlessly enforcing the decrees against the schoolsmaintained by the orders. "Why," it has been asked by them, "has not the pope spoken? A like proceeding in any other country would have called forth a rebuke and a protest." Quite true. But the pope, who has been in a tight place to be sure, probably knows, what these ardent friends of the orders do not know, that lying very near the surface and quite likely to come to the top soon, even though there be no immediate provocation, is the determination of the forces now dominant in France to sever church and state, to do away with the concordat. Any interference with French internal affairs by the pope could only hasten an event dreaded by the majority of the higher placed personalities of the Church in Rome, but one which will be just as eagerly welcomed by not a few of the more intelligent French and American Catholics who realize that with selfsupport will come self-respect and more self-rule for the church.

The descendant of a Vir-Death of Edward ginian lawyer, self-edu-Eggleston cated, a Methodist circuit rider, a Bible society agent, an editor of Sunday school periodicals, literary editor and editor-in-chief of the New York Independent, pastor of the Church of Christian Endeavor, Brooklyn, and author of works of fiction, juvenilia and histories of

died at his summer home, Lake George, N. Y., last week, aged sixty-four. late living a comparatively secluded life, while doing admirable work as a historian of the early period of our national history, there was a time when Mr. Eggleston by his gifts of narrative, his charm as a thinker and writer on religious and educational themes and his profound spirit of altruism was quite a notable figure in our national life, wielding considerable influence through his spoken and written word. At a time when American fiction was almost exclusively confined to depicting the life of the colonies or states along the coast, his books, The Hoosier Schoolmaster, The Hoosier Schoolboy, The Mystery of Metropolisville and The Circuit Rider, came like a fresh wave of ozone from the prairies to brace the mind and heart of America and open the eyes of men to the best aspects of life in the Interior and West. Mr. Eggleston's last books, dealing with the transfer of the European type of civilization to this continent, have been highly praised by competent critics.

An exhibition recently Brought into History at University College, London, shows the results of last winter's exploration in Egypt by Professor Petrie and his associates. The most important discoveries were made at Abydos, which has yielded great treasures hereto-Until recently it has been supposed that Menes was the earliest of Egyptian kings, and many believed that he was a mythical personage until his mummy was found. But Professor Petrie has now found sufficient evidence that Abydos was already a city at the beginning of Menes's reign, which he would date about 4800 B. C. Nor was Menes the first ruler of Egypt. The names of five kings before him were ascertained a year ago. Many relics have been obtained which belong to this remote period. Two tombs have been uncovered of the earlier half of the first dynasty, which remained as they were left by the mourners when closed some 6,600 years ago. Jars of alabaster were there which had been placed beside the body of the corpse, vases of stone and earthenware vessels. It raises new problems to find ornaments of carved ivory, bone and wood, inscribed tablets, figures small and large, and other evidences of civilization of a time previous to what our fathers believed was the beginning of creation, and at a period when some of our contemporaries have held that the primitive forms of humanity were being evolved from lower orders of being.

The beautiful brief poem Light on Biblical embedded in the book of Numbers (6: 24-26) is be-Ancient Babylonia lieved to be one of the oldest in the Bible, and to have been used as a form of benediction in most ancient times. It is, "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." Dr. Frederick Delitzsch says that its full meaning has not been understood until it was recently discovered that in Babylonian usage "to

another" was a form of speech for "bestowing one's love upon another, for gazing lovingly and feelingly upon another, as a bridegroom upon a bride, or a father upon a son." Thus, with cumulaive emphasis, this benediction invokes God's blessing and protection, his benign and gracious consideration and, lastly, God's own love upon his children. Dr. Delitzsch finds in the tablets and in the images and inscriptions dug up in the Euphrates valley suggestions elaborated not only in the books of the Old Testament, especially in the language of the Hebrew prophets, of Job and the Psalms, but also in the words of Jesus and in the imagery of the book of the Revelation. His lecture bringing out these comparisons, entitled Babel and Bible, is published by the Open Court Publishing Company.

One of the most signifi-

The British College cant of the many Chris-Christian Union tian gatherings during the summer was that of students of Great Britain at Matlock in the Peak region late in July. This union corresponds to the student departments of the Y. M. C. A. and Y. W. C. A. in America. It is affiliated with the World's Christian Student Federation. The meetings were held in a tent on the top of one of the many hills making up Matlock Baths. It was a conference of individuals, not of masses ; of the most earnest, thoughtful, deeply spiritual students of the world. "A resolute purpose and a quiet mind" was written on all faces, and one was not in the least surprised to find that nearly every leader of the movement since it began ten years ago has gone to the mission field. Most of the speakers were young men, former leaders, home on furlough from the mission field, and present leaders. Beside Mr. Mott, the outside speakers were Rev. Mr. Gray of Wycliffe Hall, Oxford; Mr. Ross of the Presbyterian church in Cambridge, and Miss Richardson of Westfield College, London. The fellowship was a broad one, Churchman and Nonconformist, the man believing in two Isaiahs and he who held fast to one, joined together in the desire to promote Christ's kingdom in the colleges and in the world. The devotional study of the Bible and prayer were no less emphasized than in our conferences, and the missionary spirit was quite as evident. While one missed the general air of cordiality and almost gayety in our conferences, by the end of the meetings one felt very strongly the tie that draws all men unto Christ.

It was not to be expected Socialistic that Sunday schools would Sunday Schools be monopolized for the training of children and youth in Christian truth. It is rather a wonder that more organizations whose aim is to spread new or old ideas have not made use of Sunday to teach their beliefs to children In Great Britain there is a Socialist Sunday School Union with headquarters at Glasgow. It issues a half-penny magazine called the Young Socialist. There are eight socialist Sunday schools in that There are four schools in London, and for their use a little text-book of sixteen pages has recently been published,

the United States-Edward Eggleston lift up one's countenance or eyes upon presenting socialist doctrines in language suited to the minds of children. By these publications the children are taught to hate clericalism and capitalism, war and landlordism, which are called the evil giants who keep the people poor while they produce food and clothes and houses for the rich. They are taught that better times will come when the children grow up to assault society and break down the barriers between peoples. This kind of war against oppressors is pictured as a good giant, which will bring all races and nationalities to unite in the same impulse of brotherly love. If Christians neglect to teach the truth to children, and allow Sunday schools to decline, it is certain that others will teach them other ideas to guide them instead of the teachings of

> Lutheran Orthodoxy as to How the Lutheran Church in this country is kept as free from rationalizing influences as the Lutheran says it is, that paper replies that "the protection which the Lutheran Church in this country enjoys against the inroads of the negative theology are her seminaries and schools, which fortunately were founded by men who looked at the Scriptures through the eye of faith rather than through the glasses of the newer criticism." Yer, but so were the seminaries and schools of other Protestant denominations in this country. What is it, we ask again, that keeps the professors in the Lutheran seminaries in this country as loyal to the old views as Lutheran says that they are? A statement of a fact is not an explanation

The recent reverses English Nonconformists of the ministry in and the Education Bill the by-elections have given a deal of encouragement to the English Nonconformists in their opposition to the Education Bill, which will come anew before Parliament at its next session. The Free Church Council leaders are busy arranging for an aggressive speaking campaign throughout the country prior to Parliament's assembling, in which members of Parliament and clergymen of distinction will participate; and a sub-committee, of which Dr. John Clifford is chairman, is drafting a letter to all the councils which will call for a correspondence referendum on the future policy of the council, especially as to nonpayment of rates should the bill pass, a course advocated by Drs. Parker, Clifford, Robertson Nicoll and Hugh Price Hughes, but one which the officials of the general council have no right to indorse until they have heard from the 800 local councils. It is significant that already some of the county councils, the civil authority charged with responsibility of enforcing the prospective law, have formally voted that they will not should it pass.

President Roosevelt is President Reosevelt now in the South swinging around the circle there preparatory to going to the Pacific coast. At Fitchburg, Mass., last week, just before leaving New England, he replied as it were to those critics of his earlier speeches on trusts, denying that

he was preaching any new doctrine for hopes to see President Roosevelt render him, but rather only reaffirming with the light of increased knowledge principles relative to state sovereignty over organized capital which he had set forth in his messages as governor of New York and in his first inaugural. He also expressed, even more explicitly, his belief that sooner or later federal control would have to come and be posited on a consti-tutional amendment. At the same time, of course, he intends to act as positively as possible under present law.

The President was quite right in stating that he is not proclaiming any new theory for him. It was precisely because he was seen to be a vigorous defender of the rights of the state and of the masses while governor of New York that certain interests-political and financial-saw to it that he was, as they hoped, side-tracked by being nominated for Vice-President. And those same interests will do all they can from this time on to defeat his renomination for President. He is too honest, democratic, unbribable, to suit But so long as he has the people with him, and sounds the note that the "creature cannot be greater than the creator," he has nothing to fear. Efforts to make him out a dangerous radical are being made by those who would have nothing said or done to alter present conditions and tendencies; and on the other hand he is being denounced by Mr. Bryan in the Commoner for not being radical enough, and for being an "energetic trimmer"—this last being Mr. Frank Sanborn's description of him. But he will have the wage-earners and the private heads of business firms with him even if he lacks the sympathy of the creators of the great aggregations of capital. And they, if they were half-wise, would support him, for it is as plain as a nose on a man's face that the issue of the next decade is now being outlined by the President, and it is simply a choice between parties as to which shall supervise the constructive legislation needed.

While en route from President Roosevelt and Overnor Crane in Peril on the 3d President. Roosevelt, Governor Crane of Massachusetts and the President's secretary, Mr. Cortelyou, were brought nigh death by the criminal carelessness of officials and employees of the Pittsfield Electric Railroad, who permitted a crowded car to run at full speed in the roadway traversed by the presidential party, and thus made possible a collision between the electric car and the coach in which the President was riding. The President and Mr. Cortelyou escaped with severe bruises; Governor Crane was uninjured, but the driver of the coach was seriously injured and Mr. William Craig, a detective assigned to guard the President, was killed. Governor Crane is reported to say that nothing but the mangled body of Craig acting as a brake on the car saved his own and the President's life. To say that the country was shocked by this untoward accident is but to chronicle the obvious. Had the President been killed, in the absence of a Vice-President succession to the presidency would have fallen to Mr. Hay, Secretary of State, a great and wise man. But the nation still has much service which it

ere he leaves the world, service in and out of political office; and his taking off through criminal carelessness and rank discourtesy would have been mortifying as well as terrible. The incident doubtless will have two beneficent results: it will teach those who are responsible for his safety as he journeys about through the country to be doubly careful; and it will lead to much stricter supervision of electrical transportation in Massachusetts and New England. It is one of the ironies of life in this country today that just when at vast expense society has joined hands with steam railroads to abolish the risks to human limb and life caused by grade crossings of steam propelled cars, society should permit electrically propelled cars and automobiles to rush through the ordinary highways at speeds which are terrific.

The Presbyterian Standard in the South of Charlotte, N. C., the breeziest and ablest of our Southern exchanges, refuses to be diverted from the main issue involved in the problem of child labor in Southern cotton mills by any discussion as to where most of the responsibility lies-whether with Southern public opinion or Northern mill owners. It goes right to the heart of the matter and says:

The hard, stern fact is, that there are children by the hundreds in the cotton mills of the South under twelve years old and working hard for twelve hours at a time, day or night, with the intermission of an hour or a half-hour for meals. And the cry o children must not be lifted up in vain. of those

It is child-slavery, nothing else, nothing less. The conscience of the world revolted against man-stealing and man-slavement. But the enslavement of children touches a

The Standard charges the North Carolina mill owners with failing to keep promises made in lieu of legislation, that no children should be employed under twelve years of age, and quotes the state labor commissioner as authority for the statement that the pledges have not been kept. The Standard calls for legislative action.

The outcome of the guber-Temperance in natorial campaign in Vermont is the transfer of the contest to the legislature, none of the three candidates for the governorship having received a majority of the votes cast at the polls. The size of the vote of Mr. Clement, the local option candidate, was such that it seems probable that the legislature will be induced to give the opportunity for a general referendum on the issue which once more is before the people for settlement, namely, the substitution of a local option, high license law for the present state prohibitory law. One may or may not favor a change of policy, but the opportunity of recording convictions on the matter at compara tively frequent intervals is one which will be welcomed by many voters. It is only thus that laws retain their vitality.

In Maine public interest has centered mainly on the outcome of the contests in several of the counties where enforcement or non-enforcement of the prohibitory law has been a distinct issue as between rival candidates for sheriff. Of he was a Hebrew by race.

course interest has been most intense in the outcome of the fight in Cumberland County, where a choice of the late Sheriff Pearson's successor has been necessary. The success of the Democratic candidate indicates that Portland will soon return to a nullification policy, and to a system of fines which practically amounts to license. Androscoggin County elected Rev. Charles S. Cummings of Auburn, who is pledged to a strict enforcement of the law.

Grand Duke Boris of Rus-The President sia since he arrived in this on Profligacy country has openly consorted with fast women. Last week he visited the summer home of the President of the United States and was treated as befitted his official station; but he was not presented to Mrs. Roosevelt. The President dees not allow conventionalities to obscure the deeper realities of life. He has nothing but abhorrence for the criminal and vicious of his kind who traffic in women. and he will not conceal his feelings even to please the Grand Duke of Russia or to avoid offending Russia. Leaders of "soin Newport have been less disciety" criminating. The Russian prince has been made much of there.

Mt. Pelee Active Again Renewal of activity by Mt. Pelee has once more caused terrible loss of life in Martinique, as well as destruction of property. It is not surprising, therefore, to learn that residents who have escaped are determined to leave the northern half of the island, and that the French Government has decided to issue orders evacuating the district jeopardized.

Rudolf Virchow, the Virchow's Fame greatest of German scientists and the world's greatest pathologist, died at Berlin last week, aged eighty-two. A radical in politics, a political leader and parliamentarian whom Bismarck hated with utter hatred, a prodigious toiler in many realms of investigation, he had contributed more than any one man during the last half of the nineteenth century to medical and surgical science and to the knowledge of man physiologically and biologically considered. The versatility of his mind, its prodigious capacity for toil, its devotion to human welfare, its subjection to a simple, reverent spirit, made him one of the greatest benefactors of the race that Germany has produced, different in many ways from the great Goethe, but quite as beneficent. Seldom has it been given to a man to receive such universal homage as was paid to Professor Virchow on his seventieth and eightieth birthdays by the scientists of the world. Of his personal creed we are not informed, but he remained to the last a sturdy opponent of the ecclesiastical and political schemes of the Roman Church, and to him must be credited the coining of the expressive word Kulturkampf, which summed up for him and those who thought like him the battle in which Bismarck was engaged between civilization and a reactionary church. It is said that

The Stubborn Poles King William of Prussia has visited Posen, had a frigid reception from the Poles and a hearty one from the Germans who have been subsidized to engage in business or agriculture in the province. His speech stating the position of the ministry had the merit of being wiser than Count von Bulow's recent one with its slur on Polish fecundity; and as a setting forth of the intention to subject Poland politically to Prussian state ends without interfering necessarily with religious faith or with national customs, it was beyond criticism. But it is doubtful whether the speech has altered the situation a whit. Two forces are in opposition, neither of which can alter at all seemingly. Prussia will not satisfy the Polish national aspirations, and the Poles will not cease resisting, with a courage and fertility of resource which command admiration, the attempt of the Germans to defeat their efforts to remain a distinct people. The strife has more than Prussian bearings. It has weakened the strength of the Roman Catholic Centrist party in the imperial legislature owing to racial bitterness between Czech and German Catholics; and it has its bearings on the relations between Austria and Germany inasmuch as Polish opposition to Teuton ambition is persistent in the Austrian legislature, and happenings in Prussia inflame the Austrian Poles to bitterer obstructive tactics. Moreover, Russia is not asleep, and does all that is possible to encourage the strife between Teuton and Slay: although scarcely hoping that her own record in Poland can be forgotten or overlooked.

Sunday Evening Suppers

In a recent article in *The Congregationalist* Mrs. Christine Terhune Herrick offered suggestions to young housekeepers for entertaining friends, and gave directions for preparing a simple meal for occasional informal Sunday night suppers. Some of our readers seem to regard these as a dangerous innovation on the sanctity of the Sabbath, and ask our opinion of them.

We heartily approve Mrs. Herrick's suggestion, assuming, of course, that Christian households will entertain their guests in a Christian spirit. We have grateful memories of such kindnesses, especially when we had no home and when we had been spending Sunday as a stranger in some town or city. We recall a hospitable minister's family in a Western city which was seldom without guests at the Sunday supper table. Young men and women were invited from lonesome boarding houses, and often one or more young couples from neighboring homes came in to increase the festivity by their presence. Many a boy just beginning business or school life in the great city, spending his first season away from his own family, had his homesickness cured for the time, at least, in that delightful company. Before and after the early supper there were songs and hymns and pleasant conversation. No one forgot what day it was, and every one found Sunday the brightest day in the week when he was in that charming circle. That minister

usually took the whole company with him to the evening service at church, and the gracious hospitality of himself and his wife contributed not a little to the permanent increase of his congregation. We know of some new households that sprang from acquaintances made at those Sunday night suppers, and we know that they have followed the excellent example by which they learned the meaning of the text. "Use hospitality without grudging."

Our Lord's custom is a safe one for his disciples to follow. The festive meal of the Jews was on the Sabbath, and it is probable that more than one of the dinners he enjoyed by invitation of Pharisees came on that day. It was on a Sabbath evening that his friends in Bethany made him a supper, to which his twelve disciples and others were invited.

No other time is more appropriate for a Christian home to exercise its hospitality than the Sabbath. At no other time is its atmosphere more enjoyable and its influence more impressive. In cities like Boston, Chicago, St. Louis, where a multitude of students and young people in factories, shops and stores live without homes, Christian families have valuable opportunities to a great extent sadly neglected. Sunday is to many the day of greatest loneliness, of greatest temptation. It is the only day of the week when most of these homeless ones have leisure for social enjoyment. The Sunday night supper may be made the means of giving them a glimpse of the best home life, may attract them to the public worship where Christian families attend, and may open the way for them to make happy homes for themselves.

Untilled Fields of Congregationalism

The recent conference of the leaders of the various denominational young people's missionary movements at Silver Bay, with the reports of the activity of the Presbyterian and Methodist Episcopal churches, left with more than one Congregationalist a feeling of shame because of the greatness and the lack of cultivation of some of our fields. We are the pioneers of foreign missions in America, and vet not more than one-half of our churches in any one year give anything to the American Board. And in the churches that do give, not more than one member out of four, on the average, gives with his heart in it. Think of it. the work of the American Board, 100 stations, 550 missionaries and an income of \$700,000 from only one-eighth of our members! If we could cultivate the tremendous possibilities of the other seveneighths we might have 800 stations, 4,400 missionaries and an income of \$5,600,000.

That seven-eighths is our first great untilled field. The second is the children. We, the pioneers of missions, get less from our Sunday schools for foreign missions than any other of the large denominations. In the Methodist Episcopal Church every Sunday school is, by the Discipline, to be organized also as a missionary society with officers, regular missionary meetings and collections. They raised \$450,000 for missions last year from their young people. The Presbyterian Board reported the issuing of leaflets

without financial appeals to their Sunday schools to develop the interest, one leaflet having had a circulation of 140,000 copies, and all their best-giving schools organized on the missionary society plan, also one man appointed to further this Sunday school work alone.

The Dutch Reformed Church reports a thorough organization, especially of their leagues, and an average contribution of \$26 from each league for missions.

We have not the same ecclesiastical machinery; but shall our freedom and love for the work be content with less results? There are in our denomination not one in four Sunday schools giving to missions. What can their training mean for the future giving of the church?

The third great untilled field is the record of our work and workers in foreign missions. At Silver Bay Dr. Goucher, a Methodist Episcopalian, stirred all hearts with a marvelous delineation of The Missionary a Part of God's Plan, and chose as his example Robert Morrison, the English Congregational pioneer in China. Dr. Halsey, a Presbyterian, conducting a meeting upon the Island World, proved in his address to be full of the works of another mighty Congregational hero, James Chalmers of New Guinea. The text-book of the mission study class, written by a Presbyterian, began with the study of the life of another Congregationalist, David Livingstone, while an interesting missionary song service by the host, Mr. Silas H. Paine, began with an account of the sailing of the first Congregational missionary ship, the Duff, from Blackwall, Eng., in 1796.

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All these men of other churches are drawing inspiration from our heroes. Do we really make as much use of this great field as we might? Think of these and others of our heroes, whose lives are more thrilling than any romance and yet the most uplifting of sermons. Think of the men and women among our blessed martyrs, of the stories of the first converts, the persecutions and Pentecosts in China, India, Japan, Africa, Turkey, Madagascar, Hawaii, New Guinea! What do Congregationalists know of these things? They are ours! Must we be so bigoted in our breadth that we cannot love our own? Or will it truly help us to love our neighbors that we refrain from knowing and loving our own missionary leaders?

This is our third great untilled field, but from it must come seed to sow the other two.

Unused Sources of Strength

It is an inspiring thought for an earnest man that there may be sources of spiritual strength within his reach which he has not yet utilized. In the material world powerful resources have lain long neglected—steam, electricity, etc.; why may it not be the same in the world of spirit, including one's own individual spirit?

Perhaps the dream of discovering a great, absolutely new source of strength is vain; but it is somewhat more than probable that certain means of grace lie near at hand, recognized, but not used or not half used.

Nature is one such means of grace, a true sacrament. Not often, however, when we are in human company. Exclaiming "What a pretty sunset!" conveys no real grace to speaker or listener. Once a week get away from the children. Get away from even your husband or your wife. Be queer, go out alone, and quietly observe the sky, the clouds, the trees, the shadows, the differently colored grasses. Soak nature in. That is one way to refreshment and calm.

Make the effort to have a little religious conversation with your fellowmen. More of them than you think know the language of faith and piety and would like to use it, too, if there were some one to talk to. It is a wonderful help to find this out in men. Your own timid suggestion comes back to you, encouraged and braced. Your confidence in the spiritual and eternal things is broadened and brightened. We hazard the assertion that nine out of ten Christians do not use this source of strength.

Few people gain as much from religious worship as they ought to do. After a Christian Endeavor service a few nights ago, a man in passing out said trepastor, "What a helpful meeting has was." The pastor stared at him in amazement; in his anxiety that the meeting should go well he had been watchful only for its defects. The other had cast that burden on the Lord. He had kept praying for the speakers. He had turned the exhortations into prayers for himself. He had prayed for his fellow-listeners. Every reader of these lines could do as much, and doing so will make every service he attends holy.

As every man needs a hobby outside his business, so every man needs a special philanthropy outside his inevitable duties. Many a useful life is positively drying up in emotional power and interest to itself for lack of an out-of-the-way invalid to look after, or a weak friend to be protected from himself, or a boy outside its immediate family circle who can be influenced for good. Have something to labor over and pray for, apart from your own home and your daily business. No man can be a strong Christian to whom the fields do not look "white to harvest." If they do not look so to you, it is because you are keeping too far from the harvest field.

"Above all, taking the shield of faith." Faith is still, above all, our source of strength, just as discontent with one's own gifts or lot is the chief cause of spiritual weakness. Your life is a plan of God. In his plan "all things work together for good." Trust him. He "is a sun and shield: he will give grace and glory." Stand in your lot.

Take then thy fate, or opulent or sordid;
Take it and wear it and esteem it blest.
Of all the crowns that ever were awarded,
The crown of simple patience is the best.

Dr. Gunsaulus, when in London, was asked about the materialism of this country. "I wonder what you are going to produce next over there, after the piles have been made?" said his English interlocutor. "Are you going to reverse the German evolution? Three generations ago the Fatherland was the country of the ideal. Its best brain went to make poets, musicians, philosophers. It gave the world the Goethes, the Beethovens, the Kants, the Lessings. Now its brain has all gone to money making. Shall you reverse that, and after dollar hunting give us your turn of poets and artists?" "That is exactly what we are

going to do," replied Dr. Gunsaulus. "It is what we are beginning to do already. The next American product will be the great artists. The sons of our millionaires—and he named them—are turning with enthusiasm to art, and that not as a pastime but as a vocation. Mark my word, they will go far in it." Dr. Gunsaulus by his preaching and intercourse with his English hosts seems to have made a marked impression, judging from the comments we find in the English press. We have seen nothing to indicate that Dr. Gunsaulus has had any call to a London pulpit, or that he would accept one.

In Brief

Make your return to your church home this season a real housewarming.

It is not necessary for the minister to draw the people to the church services. But it is necessary for him to preach the gospel so that those who come shall recognize it and its fitness for their needs.

We learn that the Village Hospital at Hanover, N. H., described by Dr. H. A. Stimson in our columns Aug. 30, was designed and built by Mr. Bertrand E. Taylor, under the firm name of Rand & Taylor, instead of by Stanford White, as the article stated.

The severe illness of Cardinal Gibbons must alarm the Roman Catholic subordinates of that venerable prelate, and it certainly causes pain to the Protestants who have come to recognize his many virtues as a man and an ecclesiastic. The news of his progress toward recovery is most welcome.

During the last twelve years the number of Japanese in this country has increased from about 2,000 to more than 25,000. Many of them are young men who seek acquaintance with American life and customs in order that they may better serve their own country. They deserve a warm Christian welcome wherever they are.

The minister who compared churchgoing and social calls as equally perfunctory performances of imagined duties was in many cases not far out of the way. But when both are done with the motive of honoring and enjoying our neighbors and our God, then society is made nobler and sweeter and worship becomes essential to worthy living.

The Baptist and Congregational superintendents, at the joint meeting of their unions at Gilbert Hall last Monday evening, were considerably enlightened as to the facts of the Denver Convention by Rev. J. L. Kilbon's clear and able paper. The other addresses proved illuminating chiefly as to the difference between Baptist and Congregational ideals.

The Woman's Journul is sure that if women were voters the speed of electric cars would be regulated, and hence such protentous accidents as the one at Pittsfield last week be made impossible. There is nothing like having a remedy which will cure all diseases; but men who claim to possess such a remedy are called quacks. What are women called?

The Church Times, the High Church organ, commenting on the ministry's reverses in the recent English by-elections, owing to displeasure of the electors with the Education Bill and the tax on bread, refers contemptuously to "dissenting priestoraft" as having exerted all its powers for the return of Radicals and it damns Dr. Clifford and "his shricking fraternity."

The Interior cannot refrain from a measure of Presbyterian boasting, quite justifiable, that Chicago, Bangor and Pacific Theological Seminaries, controlled by Congregationalists, have recently called Presbyterian clergymen to fill chairs of instruction. Are Rev. Messrs. Crane, Hulbert and Laughlin likely to be "brakes" rather than "whips" because of their Presbyterian past?

There is no lack of arbitrators of the coal strike. Nearly every newspaper has given its judgment and so have many correspondents. But no arbitration proposed thus far has been acceptable to the parties most interested. As is apt to be the case in matters of difficulty affecting the public, public opinion first pronounces various verdicts and then demands further light.

Mrs. Grace Webster Hinsdale, who died in Elizabethtown, N. Y., Aug. 31, in her seventy-first year, will be remembered by many older readers of *The Congregationalist*, to which she often used to contribute. Some of the hymns which she wrote are well known in the churches. She was a grandniece of Daniel Webster, and her father was for many years a professor in Dartmouth College.

Brown University follows after Harvard and the University of Pennsylvania and announces the degree of A. B. at the end of a three years' course as now in order there. What with the college course cut down to three years, and the divinity school course cut down to two years, there may be a quicker transit from school to the work of life than there has been for many a clergyman hitherto.

The death of the Baroness von Langeau, widow of a former representative of Austria at the court of St. Petersburg, removes the president of the Austrian branch of the International W. C. T. U., and one of the most generous and loyal friends of Protestantism in Austria, she being a convert to Wesleyanism from the Lutheran Church and a devoted exponent of evangelical Christianity in Austria.

Queer tales come from Madrid about the doings of the young king recently endowed with power to do and say what he pleases. The mother, the former queen regent, is shocked at his dissipation; the ministry are startled by his liberal views; the aristocracy are amazed at his democratic tastes; and the clergy are horrified at his skepticism. If these tales are true, the future of Spain is not promising.

The police of Brooklyn, N. Y., last week destroyed, in the presence of witnesses, more than two hundred nickel-in-the-slot gambling machines which had been gathered in during the raids of a year and stored for the final break-up. The revenue from these tempting devices, to beat which the man who invests his nickel has little or no show, is so large that many saloon keepers evade the law as long as possible.

The most successful criminal lawyer in New York city died last week. Through his histrionic gifts, trickery and appeals to the sentimental in jurors he had cheated the jails and gallows of more criminals than any man of his time; and as you read the record of his attainments as a successful advocate for his clients you have a corresponding sense of distrust for the judicial procedure which makes such a life record possible.

It is reported that some Frenchmen, who feel that they must occasionally fight duels to avenge their outraged honor, have agreed to use wax bullets instead of lead. This ought to encourage politicians, reformers and theologians to compile a pocket dictionary of softer epithets than those in general use in their controversies. The time is propitious, now that the fall campaign is coming on, to put such an arsenal of weapons on the market

After the first pastor of the First Congregational Church of Providence, R. I., had been settled there for nineteen years some of his people got tired of him. They charged him with "not being evangelical enough" and called him "a preacher of damnable good They do not appear to have done the works recommended to them, but from letters we occasionally receive, we judge that they have left descendants in several churches, who seem never to have understood Tit. 3: 8-11.

To a generation now well-nigh gone from sight the name of Philip James Bailey, author of Festus, once was a familiar hou word. Festus was a dramatic poem published in 1830 which for a time had a great vogue. But like all poetry of the speculative or th it has gone out of style, and to many it will be a surprise to know that not until last week did the distinguished author aged eighty-six years—of the poem pass on to the next world

Thousands of farmers are emigrating from the United States into the northwest territories of Canada. The agricultural possibilities of that great country are just beginning to be developed. It is estimated that its wheat crop this season will be 100,000,000 bushels, by far the largest yet raised. This is an important reason why the Christian forces of Cauada and the United States should join hands in closer union. A great field for home missions is opening in the far Northwest.

A proposition to erect a statue of Ernest in in the village in Brittany where he was born has aroused the wrath of the Roman Catholic priest, who strenuously objects to the greatest insulter of Christ, the unfrocked blasphemer who, like Judas, enriched himself by betraying his God, and who died in the mire." Renan little realized how his efforts to detract from the faith of men in Jesus sheeked the men of his own time and would militate against his own good name throughout the centuries to come

It is gratifying to find The Atlantic (September) making a place for Prof. J. Platner's comments on Recent Religious Lit erature. It is gratifying because of the need of bringing to the attention of men and women in circles which the Atlantic touches three notable books that to some might otherwise he unknown, or if known undervalued. and also because it reveals Andover's latest en professor as ambitious to influence opinion through literature as well as in the classroom and in books of a technical sort.

United States Minister Leishman is reported to have secured from the sultan of Turkey, by direct intercourse with him, pledges that stacles hitherto put in the way of his diplomatic efforts by subordinate efficials will not be found hereafter, and that the aims which he has in mind will be attained. It is an old tune. Rev. M. Mangasarin of Chicago has eturned to this country with a message from the Armenian patriarch expressing the hope that Armenians resident in the United States will cease giving support to revolutionary plots, inasmuch as the patriarch has the sul-tan's promise that if plottings cease he will grant reforms. That also is a familiar tune.

The Pilot (Roman Catholic), commenting on a recent editorial in The Congregationalist on immortality and on its sketch of Judge Holmes as an agnostic fatalist, counsels the pondering of what is a very serious considers tion, even for those who look no further than the present life:

Not considering here the comfort and stimu-Not considering here the connor and assimulation of the hope of heaven, let us remember that this world would be a vastly harder place to live in if the wholesome fear of an irreversible judgment and everlasting punish-

The Christian Advocate says that before the criminal court now sitting at Pottsville. Pa., are eight murder trials and nearly 200 defendants charged with rioting or inciting to riot, all of whom are United Mine Workers, and that of the 126 jurymen drawn for the week 123 are members of the United Mine Workers and now on strike These portentous facts show that ex-Mayor Hewitt went to the heart of the trouble in the coal strike when he said that "what is wanted to end this destructive conflict is not arbitration, but the stern repression of violence and the assured protection of the miners who desire to earn a livelihood for themselves and their To this protection they are entitled and the Government which fails to afford it is a reproach to republican institutions.

The acting mayor of Minneapolis is Mr. D. P. Jones, one of the pillars in Plymouth Church He is sternly probing the rottenness which had affected the body politic under Mayer Ames, now a fugitive. He has been asked to stand as candidate for mayor at the coming election, but has declined, believing that he should do so because his hands will thus be free to act as duty seems to dictate during the exciting period just ahead. Thirty indictments against officials of the city have been returned by the Hennepin County Grand Jury, and this body, made up of estimable citizen in its final report to the court intimated that there were other officials who ought also to be rosecuted if they ever re-enter the state. The jury states that an enormous revenue was collected by Mayor Ames and his associates from gamblers, fortune-tellers, proprietors of indecent picture machines and swin-

Pencilings

BY A PERIPATETIC

Slowly but surely many of the strongest and most judependent of the Methodist born and bred clergy are fit ding their way into our denomination and into our leading pulpits. From Worcester on the eastern fringe of the continent to Oakland on the western rim, they now belt the land. Of course there is likely to be trouble when the Methodist thus departing for Congregational pastures is a man to whom Wesley is the end of all knowledge and wisdom, and who comes to a church to which Calvin is the depository of all truth. But inasmuch as the very reason why the change is made by these men is usually because of a decided revolt against exaltation of Wesley to a place of authority and as a court resort, that element of discord can be discounted at the start. And as the church by wooing a Methodist instead of a Congregationalist practically says that it cares nothing for distinctions between Arminian and Cal-vinistic theology, the chances are that all will And as a matter of fact, from all I hear all is going well at most churches where the experiment is being tried.

r as Rev. Frank Crane, rec cago, set forth his views in his first sermon preached at Union Church, Worcester, last Sunday morning, I should say that he not only goes back of Wesley and Calvin for his theology and polity, but back of Peter and Paul to historic Christ. Though an independent Methodist for many years past and at variance with some of the tenets of that denomination, he seems to have left it with nothing but mutual respect on both sides. He had nothing to say last Sunday against the denomination he left or for the one he was en-Wherein he was wise. He says that he has no special plans, no particular notions to actualize. He has no higher ambition than to be a servant of all, to minister by his pulpit message, by his pastoral sympathy and

ment beyond the grave were extinguished in by his character to the higher interests of the the hearts of men. congregation, so that ultimately he may have what Horace Bushnell said he coveted for himself as pastor, namely, property rights in the souls of his people. Incidentally but in the souls of his people. Incidentally but significantly Mr. Crane referred to Bushnell as not only the greatest of American preach ers, but the greatest preacher that ever lived. The sort of a man a man admires is testimony

> Mr. Crane has the physical equipment of an orator and preacher of power. He is tall, broad-shouldered, massive; has a face in which benignity and keenness blend, the head crowned with dark hair touched with gray. His voice usually is quiet yet penetrating, but swiftly alters to a more positive and declam-atory style when the mood commands, persuasion rather than assertion, however, being the normal note in prayer, reading of Scripture and the sermon. No manuscript ties him down; he ranges afar from the pulpit; gestures are not over-numerous, but expressive who used. The eloquence of abstention as well as of iteration he understands. Quotations from or allusions to Tennyson, Matthew Arnold, Gibbon, Charles Wagner and Charles M. Sheldon showed that he knew books; and many expressions, colloquial and redolent of the soil, showed that he also knows the familiar speech of common men and will interiect it in comment on the most spiritual themes. sermon was preached from Eph. 4: 5, "One Lord, one faith, one baptism," and was an exposition of ecclesiastical and theological history rather than a setting forth of any particular spiritual truth, the thesis being that today the church is coming back to the primitive position of devotion to the per Jesus, the one Lord, having passed through the great epochs of emphasis on "one faith," Greek influence period, and of emphasis on "one baptism," the organization period of Rome. It was also argued that as study of the universe points to the law of cycles, but of cycles with a spiral ascent, thus implying progress and an end to be attained, so today, while men are once more putting emphasis on the "one Lord" and are relatively indifferent to definitions of faith or forms of Christian activity, yet the conception of the "one Lord is, and of necessity must be, more intelligent and better than it was in the earliest days of discipleship.

> Mr. Crane did not define his conception of his place in the community, but his record in Chicago is behind him as a frank critic of social shortcomings; and he made it plain in this sermon that he knows that the attitude of the artisan class of this country is frier dly to Jesus if hostile to the church. Worcester is a manufacturing town with many artisans who will welcome a bold setting forth of a conception of Christianity.

> It is apparent that in Mr. Crane, as in Mr. Cadman, our denomination has gained a force-ful, popular, able speaker, liberal in theology and bold spoken. More will have to await the test of time.

Biographical

REV. S. L. BLAKE, D. D.

Dr. S. Leroy Blake died at New London, Ct., Sept. 3. He had been ill for several months. Dr. Blake was born in 1834, graduated from Middlebury College 1859, and Andover Seminary 1864. He lege 1859, and Andover Seminary 1864. He took high rank as a preacher in the beginning of his minis-try, and his pastoral service made abiding impression in some of the most important churches. He was ordained at Pepperell, Mass., where he remained for three years, and was pastor of South Church, Concord, N. H., from 1869 to 1877; at Woodland Avenue Presbyterian Church, Cleveland, O., from 1877 to 1880; at the Calvinistic Church, Fitchburg, Mass. 80 to 1887. From Fitchburg he removed to the pastorate of the First Church of New London. remained until his death. Dr. Blake is the author of several volumes, the latest, just published, being The Separatists, or Strict Congrega-tionalists of New England. He was a corporate member of the American Board and served the deination in other important official position

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A Plea for Sensationalism

By Rev. E. H. Byington

is made frequently no one welcomes it and few are willing to plead guilty of it, for it blacklists a man with the churches and lowers his caste among his fellow-ministers. It is worse than the title heretic, which carries with it as a redeeming feature the implication of scholarship. Sensationalism is decried by the press, and at conferences is a veritable Ishmaelite. It is time that something was said in its favor.

A sensationalist is one whose preaching is so announced and so presented as to attract the attention of the public, to arouse interest, to produce a sensation in the community, which shall cause men to discuss on the streets what is being said in the pulpit; something unique, interesting, startling. This is one of the great needs of the day. Sensationalism concerns the form rather than the substance. A conservative gospel and a radical heresy may be equally sensational in their presentation.

We all know that great numbers, especially of men, do not attend church. Having had a large acquaintance in this class I have discovered that their absence is not due to any special antipathy but to a lack of interest. Duty does not bring them, and they do not find the themes of the pulpit and their treatment attractive and interesting. If we are to win them we must catch their attention, arouse their curiosity, attract and interest them.

To secure their attention we must advertise with letters of invitation sent to their homes; or by cards, posters and handbills; or through the newspapers. Advertising in the religious column is somewhat questionable. These are read by the church people, and anything that is particularly attractive simply draws from other churches. Place your advertisement in that part of the paper which appeals most to the non-churchgoing element you desire to reach-on the page devoted to the theater, or to sports, or to literature, or to bargains, as the case may be. Let your advertisement consist of a few words in large, bold type, phrased so as to interest the men you are

Once, when preaching in a locality where saloons were plenty, I advertised a series of sermons to men, one of which bore the title, The Snake on the Man's Hand. Had I announced a temperance sermon, the drinking men all would have been absent; but as it was, many came. I pictured as graphically as I could Paul's shipwreck, ending with the flinging of the viper back into the fire. In applying it, I closed with a comparison of the viper and drink, and pleaded with them to fling from their hands the cup. It was sensationalism, both in the advertising and the preaching, but it did more good than all the non-sensational temperance sermons I ever preached. At another time a sermon was advertised thus, "Fire! Fire! Fire! a Sermon Illustrated with Fire." The men I wanted were there. The church was darkened, and before me burned a blue ten-inch flame. This represented trouble, and the placing of different objects in it illustrated

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Although the charge of sensationalism the effect of adversity on different characters. It was sensational, as illustrated sermons usually are; but it gave me a chance to preach the gospel truth to men who otherwise would not hear any of it. I have traced more conversions to my Sunday evening stereopticon sermons on the Life of Christ, than to any others I ever preached.

A recent sensational effort was the presentation on four Sunday mornings of the oratorio of Elijah. The choir took half the time in singing, and I the other half in picturing the scenes and pressing home the truths. That month no merchant in the city had more conspicuous advertisements in the paper than we did. In striking bold letters the services were announced. Many came who rarely attended church services; it was talked about on the streets and in the shops. It was sensationalism. I speak of these things to indicate that I am pleading not for a mild type, but for something extreme.

It is true that only a small proportion of those attracted continue their attendance. Still all hear some truth, and if some of them remain in touch with the church, it is a victory that is worth the battle. That some of those thus attracted become regular attendants and some become faithful Christians has been my experience, and that of most who practice sensational methods. It is one of the best ways of reaching non-church-

Of course judgment should be used. The form of sensationalism should be adapted to the community. If you are in a book reading community, preach a series on the popular books of the day; if music is prominent, weave sermon and music into a dramatic form; if in a manufacturing community, visit the factories and let them supply themes and illustration; if the people read nothing but newspapers, preach on the topics of the day; if evolution is in men's minds, base sermons on that. Pack sermons with gospel truth, but shape them and phrase them so that they will appeal to the indifferent.

Sensationalism is Biblical. See Jonah marching through the streets of Nineveh. Elijah was tremendously sensational on Mt. Carmel. Let a minister tear a Bible in pieces or hurl it to the floor in passionate protest against some sin and he would attain to the sensationalism of Moses. Pentecost was so sensational that the disciples were accused of drunkenness. and some of the Old Testament prophets were extreme sensationalists in their preaching. We must not forget that Christ created a great sensation by the way he chose for the presentation of his gospel. He did not follow the manner of the religious teachers of the day, but stirred the whole country by his unusual and startling methods.

My plea is for more sensationalism. Let each preacher study his field and determine in what way he best can startle, attract, impress the indifferent about him. Let him advertise as freely and as strikingly as the most successful, upright business man in the place. Let the

churches not only permit, but urge their ministers to arouse a church neglecting community by the use of dramatic and winning methods. If all about you attend church, then avoid sensationalism.

The Nine-tenths Who Swim

BY REV. OZOBA S. DAVIS

It has been a long journey from the conception of the poor man as the mere object upon which the rich man is in duty bound to bestow something from the overflow of his abundance, to an ideal of charity which is rational, discriminating and constructive. And even yet we are not fully in the light concerning the man who really ought to be helped and the kind of service that most really helps him. The difficulty lies in our native fondness for the dramatic. We love to experience something that stirs our blood.

When the life lines are stretched into the surf and the safety of countless bathers is secured by this very commonplace means, we experience no special thrill as we see hundreds of hands grasp the ropes. But let a single bather be swept off his feet, let one man rush into the surf to rescue him, and instantly we applaud, the press takes up the story (with abundant display of type) and the hero is given a medal.

This action on our part is quite legitimate. It is the tribute which we inevitably and instantly pay to the heroic and dramatic. But while the imperiled bather deserves the rush of our sympathy, and his rescuer merits our applause and our medal, there is a good word yet to be spoken for those life lines, still serving their saving purpose, and the men who, quite unheralded, have put them and keep them there. Something must be done instantly in the dramat ically hazardous situation of the submerged tenth. But equally necessary is help for the nine-tenths who swim. The worker in the slums commands our quick attention and wins our support. very nature of his desperate task is compelling. He is the life saver who does a brave piece of work before our very eyes. But meantime what about that steady, saving work done by every city missionary in quarters where the conditions are not so dramatic? What honor are we giving the friendly visitor of the Associated Charities, who in all the months of helpful ministry has not made a single dramatic rescue? What meed of praise have the members of our churches for he work of their pastor, who quietly hast been putting help and hope into the struggle of a half-dozen families about which his people know very little, but who swim today because of what has been done for them by him?

Indeed, is there not a rather subtle daner that in all this effort for dramatic philanthropy and the rescue of the submerged tenth we shall lose our sense of the priceless value of those long, safe, durable life lines which the city missionary societies, the friendly visitors, and the pastors who hold their peace are keeping all the time in place?

Perhaps we need to get a fresh sense of values. The rescue mission does valiantly, and the results of its work show us here and there a restoration that wit-

nesses to the still vital power of the gospel of Christ. But here is a mother left with her children and a pittance on the death of her husband. The pastor who conducted the humble funeral knows the Through his help the mother is story. enabled to get a foothold and keep her children together. She does not need a gift of money for temporary relief, but a loan which she can repay if all goes well, and constant encouragement in her hard fight to keep her children about her. And today the home is saved, and a brave little company of workers has been added to society. This little episode was marked by no shoutings from the house tops and no noisy witness of the gracious work. But it is no uncommon part of every pastor's ministry. It makes up the greater part of the work of the City Missionary Society. It is the great task of the Charity

Organization Societies. It merits a deeper appreciation and ought to enlist willing support. The work of rescue is valiantly done and of necessity conspicuous. It is also inevitable that the plea which its dramatic character makes to our purses should bring forth a generous response. But meantime let us not forget the appeal of that quiet, unobtrusive, but no less saving work which is represented by the life lines stretched out to the nine-tenths who

swim.

In and Around Boston

Moving and Removing of Religious Organizations

The changes going on constantly in the city population find illustration in the recent purchase of the old North End Mission by the Roman Catholics. In the section where once the aristocracy of Boston worshiped, this mission has long labored faithfully to bring in wandering waifs and strays. Now it will be replaced by sisters of the Order of the Sared Heart who have recently arrived from Rome, and who will carry on a school for the children of Italian families, who occupy nearly all the neighborhood.

A history of these transformations of population and character would be interesting memorabilia. For example, the Bostonian Howard Athenæum, a low class theater, was once a church. The Hollis Street Church has ecome a theater and so has the old public library. A Negro Baptist church in the South End worships in what was formerly

a Jewish synagogue.

Last Sunday in the Churches

Most of the Boston pastors occupied their own pulpits. Including Drs. Herrick, McEland Loomis, with Rev. Messrs. Knight and Dinsmore-not to speak of suburban pastors or of Dr. Gordon, who is expected home by Oct. 1-they form a local ministry to be proud of. Perhaps the most notable utterance was that of Rev. W. A. Knight at Berkeley Temple, who preached the first of two sermons on Roosevelt as a Preacher. He drew a parallel between Lincoln and Roosevelt, alike in moral earnestness and in ability to meet the special need of their time; and each, though the prod-uct of a distinct class, being large enough to embrace all classes in his interest and sympathy and so fitted to lead the whole nation. the absence of the associate pastor, Mr. Kelsey, the pastor of the young women, Miss ended greetings as the congregation departed.

Rev. Shepard Knapp of New York was heard at Central Church. Drs. Withrow and Dixon exchanged pulpits. Dr. R. D. Grant was at Tremont Temple. Dr. Patrick of Newtonville preached at Rliot Church, Newton, and Dr. Michael Burnham in his old pulpit at

Springfield.

Boston's Chinatown

By Grace Turkington

Where the roar of city traffic is most pronounced, in Boston and yet not of it, live some 3,000 wooden-shoed, big-sleeved Chinese. A walk of less than ten minutes takes one from the historic ground of Boston Common to a cluttered little room three flights front, where sits, surrounded by American furniture, a Chinese woman with her children, an ugly little god overlooking the scene.

It seems natural for us to feel that however closely we may be bound by ties of fellowship and a common origin to the other races of the earth-the Jew, the German, the Italian-this kinship does not extend to the slant eyed, yellow-cheeked race. The Chinese is a distinct species, with a father Adam and mother Eve all his own.

Notwithstanding the tendency among us to make curiosities out of these Chinese, they are hard-working, honest people, whom we should be willing to acknowledge, at least as distant racial relatives. Aside from the few merchants, barbers and tailors, they earn their living at the washboard. No blue-eyed Saxon works harder ten and twelve hours in the day than do these Sam Lees and Shin Chins over our collars and cuffs.

Out of the respectable, hard-working class have emerged a goodly number who have absorbed English language, manners and dress, and who, though they insist on substituting l's for r's and grin broadly when at a loss for a word, have practically become Christianized. The taking on of our styles in dress usually marks the mission attendants and students in the evening classes. For besides the two regular Chinese missions, where from three to six nights in the week classes are conducted in reading by volunteer English workers, eight or ten of the city churches have Chinese Sunday schools. Through the energy of Mr. Yong Kay, the secretary to the Chinese consulate, three Chinese Christian Endeavor Sccieties have been organized in and around

Mr. Yong Kay was our guide on a recent tour through the interesting parts of the Oriental district. It was about eight o'cloc when we left the mission hall—rather early to see Chinatown at its gayest. The shops and stores close at nine and then the street and restaurants along Harrison Avenue are alive with these sons of the Orient, who gossip at the doorways in jerky, monotonous vocal expressions, saunter as the midnight hour approaches to some restaurant, where, after ordering a chop-sooy or chow mein, they whet their appetites with a cigarette, as they look over the San Francisco Chinese daily or grin maliciously at the heathen Bostonee who watches them so closely.

Some of the restaurants are reached only after a climb up three steep flights of narrow stairs, but we were amply repaid for our breathless undertakings. Everywhere were wonderful draperies—gay posters—ebony stools and tables with marble tops bright with inlaid other of pearl patterns. According to the dimensions of the eater's pocketbook, he is served from exquisite China dishes or from Tea is brought in tiny handle-

less cups without sugar or milk.

At one restaurant we lunched on lichee nuts and tea. As we munched the nuts, which tasted much like dried prunes, Mr. Yong Kay gave an account of a Chinese christening st held that day in the room where we were sitting. The celebration had been in honor of a merchant's newly arrived son, and took place at five o'clock, to be followed by similar fe ities at eleven. The written invitations to these dinners had been accompanied by presents of boiled fowls and pickled turnips, and the guest who accepted was expected to bring a present of money. The dinner was served in several courses: fruit, boiled stuffed chicken and duck ("cooked velly tender-no knife to cut," he explained) with vegetables, bird'snest pudding (made from the nests of Pacific coast birds which build of seaweeds), gin, pickled ginger, almond paste and rice soup. When in the succession of courses the gin was served, the bright-eyed little offspring was passed around, each guest presenting his money offering. Poor little Chinese girls have no six-course dinners in their honor. They are useful, but not valuable.

Perhaps not even the barber shop, where customers' noses and ears are washed as well as their hair cut, was more interesting than the museum-a mass of bright colors, lanterns and curios, with its Chinese gods, opium bed and pipes, hand embroidered curtains whereon roosters and fish gayly swung to and fro on tree branches, paintings of Chinese beauties ar of scarlet, gold and blue.

Of the 3,000 Chinese Bostonians only seventeen are women, for merchants alone are allowed to bring wives to this country. In company with a lady worker among them I visited two of their homes. One woman, whose tiny feet were crossed before her as she smoothed the rumpled hair of a little fellow in negligee, could speak no English. The other, with three little children, was bright, attractive and progressing rapidly toward American ways. As we left the home of the latter we turned in the wrong direction and found ourselves in a narrow court whose fumes of opium and tobacco nearly smothered us. Everywhere were dirty, lazy-looking Chinamen who grinned audibly at our evident perplexity, and though I have seen other terrifying sights, I never can be more horri-fled than I was at two bearded Chinamen who lurched toward us, leering evilly.

As a race the people are sociable and love a Chinese joke. One afternoon I had stepped into the mission to wait for a friend and a young Chinese boy came to ask what I wanted, and apologized for the intrusion by remarking:

"Thought plaps you 'un gleat, big I-lish-man come to do fun." (I am not tall and my usual weight is ninety-six.)

Then yielding to his desire to talk he held up a book.

Slee vat I reads. Velly interesting. I turned the pages, smiling at the odd characters which resembled nothing so much as an automobile in a state of collision, or a ship whose sails are spread in every direction. pointed to a page illustrated by a rooster with several small chicks (a bad biological error) and asked what the story was about.

"O, not tell ablout rooster. Put on make you laugh," and he haw-hawed heartily.

e this," and he took a slip of paper from his pocket. I soberly read the words, "You have no money, keep away," and looked up to see the boy nearly convulsed with laugh-

ter.
"That gleat joke," he said, "velly funny.
The barber gave me, I give it you, make you

And I laughed at the absurdity of the thing.

The death of Marquis Saigo has taken from the ranks of elder Japanese publicists one whose career seems to have fully exemplified the beatitude, "Blessed are the peacemakers." Absolutely disinterested, he occasionally served as a buffer in crises when he alone could mediate between warring factions. After his death the emperor and empress sent the customary gifts toward the funeral expenses, and the emperor added a message of appreciation for the loyalty to the throne and the magnanimity toward all men which the deceased statesman and warrior had shown during his long career. The funeral was most impressive, being according to the Shintoist

The Message of Science to the Church

By Rev. Samuel W. Dike, LL. D.

siderable extent, the pulpit have told us much the past year or two about the many contributions that science has made to human welfare in the century just closed, and especially within the last one or two decades. The new things which pure science has given the world and the inventions which science has stimulated have been recounted to a

deeply interested people.

But what is the point of it all? What message is there in it for the church? Is it that the universe is the result of a continuous creative process and therefore a unity, with God over it all and in it all? Is it that we are in a world of constantly increasing sources of knowledge, and that the Bible itself is no exception? Is it that we can get at the unevangelized peoples quicker and cheaper? Is it that we can carry over to the church many of the advantages which science has given us, or that we can "run the church on business principles" and carry things with a rush and with the enthusiasm of "the crowd," as the psychologists put it?

Yes, to a certain extent. But this is not all nor the chief thing. The mere facts about machines that are almost self operating, the telephone, the electric motor, wireless telegraphy, marvelous surgical operations, subtle psychical forces, the phenomena of adolescence, and a thousand other things are all interesting, fascinatingly so. But how far do they feed the soul? Have they a message from God? Do they point out the ways

of the spirit?

Now it seems to me that the church should be far less anxious over what science is doing or the mere consequences of its discoveries and facts than for some other things. To begin with, it is not so much what has been done, as the way in which it has been done, that should interest us. As Mark Hopkins used to tell his students, we need to know the How and the Why as well as the What. Knowing what science has done gives us mere information, undigested food. Knowing how and why, especially through doing, is assimilated food. To know how science does its work one must give attention to its methods. What are some of

One is the immensely increased amount of attention given to single subjects of study or invention. The earthworm, the single cell, the transmitter of the telephone, are examples. The concentration on little things of all the resources at the command of the most highly trained minds is one of the methods of science.

Another is the increased attention to the wide relation which every subject is now found to have. If at first specialists thought they could get on with a limited training outside their own particular line of work, this is not true today. A thing must be known both in the fullness of its contents and in the width of its relations, so far as possible. Neither can be neglected. The best specialists of today usually are broadly trained men. needs to put in practice within its own sphere is obvious enough to all who think of her condition carefully.

The deeper unity of all scientific and practical problems is another truth of moment to the church. The evolutionary theory of the universe makes it a greater unity than it was to human thought. If, as the layman may suppose, one department of physics violates no law of another, nor one of biology a law in another, nor one of the social order the principles that prevail in other departments of social science, we must expect the same to hold true in ecclesiastical order. Educational problems in the school will necessarily have their counterparts in those of the church. Municipal problems will find their types reproduced in ecclesiastical organizations. Civic and ecclesiastical reform must necessarily present many similar conditions.

But science finds diversity also. Types vary. Forms vary. Classes are as unlike as they are similar. Analysis brings out resemblances and differences. It is related of Agassiz that he came upon a party of gentlemen who were praising the wonderfully fine descriptive work of a student of fossil marks. "Yes," said Agassiz, "that is very fine description, but description is not science. Comparison, gentlemen, comparison, is science." Agassiz saw that the comparative method was in its infancy, and his use of it is said to have given American science one of its greatest impulses.

In the field of theology and Biblical criticism we are making much use of comparison. But we have hardly begun to see its value in the problems of polity. Yet science would seem to say that we should be able to know just how the schools of the state and of the church should be alike and where they should differ; what features of a mutual benefit association, of a business corporation, of a department store or of a municipal government belong also to a church, and which of them differ in kind and use from those of the church.

For another example, take the use science makes of qualitative and quantitative measurements. It appears not only in chemistry, but in the laws of mechanics and architecture, in physiology, in the studies of the causes of poverty, crime and intemperance. It is forcing its way into the cooking school and nursery. Out of this and other things grows the power to decide specific questions through a grasp of the size and value of the largest number of the elements of a given problem.

It is interesting to see a small body or number of men of various training attack a problem. Those whose minds are most accustomed to work in the conventional lines of the church or business generally see before them some salient point of attack, and immediately go at that, selecting the instruments and methods that most readily suggest themselves. We are practical men, they say, and not theorists. The necessary facts are obvious enough.

The religious newspapers and, to a con- That here is something which the church Our experience has suggested a way. Let us try it. We cannot waste time in prolonged study. And away they would rush to the legislature or Congress with a monster petition, a resolution passed unanimously by ever so many public meetings.

Men who would not make an important change in their business without good legal advice and careful study will turn their church organization upside down in six weeks without the slightest hesitation or regard for expert opinion. They will tell exactly how a bill should be drawn and how it will work in practice if the legislature will only adopt it. They will send out to the churches of a state a list of inquiries on this or that subject, and do this year after year, with the most beggarly results.

The scientific investigator would tell them that some of their questions are impracticable, that some are unscientific in form, and that others are fitted only to get the heterogeneous opinions of untrained observers. Yet the churches continue to indulge themselves in the pastime just as the legal reformers march up the legislative hill and march down again.

The men of scientific training and a few of the best class of business men take another course, if they think it worth while to run contrary to their associates at all. With the principles and methods already described to guide them they study the field and its resources. Values are carefully estimated. The order of procedure is determined with equal care. Then comes positive action. Critical work is done first and thoroughly. Constructive work follows in due order. As little as possible is left to be undone. At first this method seems to take too much time, but this fear is generally removed in the end, for science makes haste slowly. While the so-called practical men, those who work by rule of thumb, are advancing and retreating, doing and undoing, the others are steadily getting on.
Foundation work is slow but sure. I

once saw a highly trained investigator of social conditions, with a half-dozen or so others of like mind, put in train in an hour influences that secured from Congress in a few months an important investigation which two of the largest temperance societies in the country had failed to get, though they had been at it with monster petitions and an insistent press agency for more than as many years. Yet not a line about it, so far as I ever could learn, appeared in a newspaper. Probably only a score or two of persons

petitioned for it.

This is a marked instance, but it by no means stands alone. The men of ecclesiastical and conventional habits of work would meet the problem of student life in a large city by a resolution aimed directly at beer-drinking. The trained man of science goes at it much as he would at a problem in his own field of science. He sees things in their contents and relations, and like the skillful physician aims to act upon the whole man and that by an entire round of influences.

message. He is the real preacher to young men.

But a few words must be said on the most important part of the message of science to the church. For beneath the methods of science is the spirit in which these are used. The search of science is for truth. It has no preconceived notions of what truth may be that are fixed beyond question. It is often deaf to all pleas of utility. It is indifferent to the effect of truth upon accepted opinions. It must know at all hazards.

Then it must be honest. Everything must have its due. The facts must be weighed, measured and estimated by their quality and their bearing on all connected with them. The unknown must be marked off from the known and the limits of present knowledge defined and confirmed

Again, the scientific mind is docile. It knows, in these days as never before, that the kingdom of nature opens only to the humble, teachable mind. The vast regions beyond his present knowledge keep the expert, so-called, humble. The possibilities of an entire reversal of most of his supposed sound conclusions by discovery of some hitherto hidden fact makes him self-distrustful and ever open to new light. He is more eager for the criticism that shows a flaw than for blind approval. And then he is responsive to the truth as it comes to him. Prejudice must be ruled out, traditional opinions held in the balance and the new valued at its true worth. The true scientific spirit is corrective of an egoistic method. It does not so much choose as respond. And, once more, it is reverential. It must be, if it is all these other things. For they make a reverent mind and a reverent spirit finds expression in them.

Such are some of the things which make up the message of science to the church. But these, you say, are the very things which make the church's own message to the world and to science. Yes, that is true. For there is one spirit in all things, the same in science as in the church. The message is one everywhere, if we get at the reality beneath the noise of the world. And modern science has learned the lesson of the church, you say. Very true that also may be. But here is the point. Which way does the current flow strongest just now? Is it from the church towards science or from science towards the church?

That was not an accident that gave the title to the Old South lectures of a year ago-The Message of the College to the Church. It is not insignificant that for the last three or four years university men have had the ear of great assemblies as neither Moody nor Cook could get it in their later work. There must be meaning in the fact that President Eliot and President Pritchett are molding the character of their students for good to a degree beyond that of most minis-

All this means that the spiritual influences of Christianity are just now finding their strongest expression through those men and institutions which are most deeply moved by the spirit of modern science and its methods. It means that Christianity is calling through science upon the church to give heed to

He and not the ecclesiastic has the true those finer religious realities which enable centuries, of a great religious awakening. men to enter both the kingdom of nature and of grace. It means that the great she may lead. If not, leadership will intellectual ferment of our times is the come, as many a time before, from those precursor today, as it has been in other outside her more immediate lines.

If the church will only heed the warning

In and Around Chicago

Dr. Crane's Farewell

On Aug. 31, by the courtesy of Dr. Brushingham, pastor of the Clark Street Methodist Episcopal Church, Dr. Crane bade good-bye to his Chicago friends. The People's Church, whose pulpit he has occupied, is closed during Worcester the first Sunday in September, his only opportunity to utter parting words was afforded him through the kindness of a brother minister. Dr. Crane had a large and appreciative audience and must have been satisfied that his removal from the city is a cause of deep regret. He expressed his faith in the Methodist Church, whose doctrines he has tried to preach and expects to preach, since for him they are the doctrines of Christianity.

The resignation of Dr. Crane and the fact that Central Church is without a place of worship have led to a meeting of the trustees of People's and Central Churches to consider the wisdom and possibility of a union of the two organizations with Dr. Gunsaulus as pastor. The united congregation could meet where the People's Church has been in the habit of in McVickers Theater. So far as it appears there is no good reason why this consolidation should not take place. Neither congregation has or desires to have a creed. each of the congregations wants liberal evangelical preaching. If the people of the two bodies ratify by their vote the recommenda tions of their trustees, the union will be effected and Dr. Gunsaulus, on his return from abroad, will preach his first sermon for the season on Oct. 5 to the united congregation in McVickers. One reason for this pro ed union is the decision of Professor lett not to leave the university for the pulpit of the People's Church and the great difficulty of securing any one entirely acceptable to its congregation.

Secretary McMillen is very much encourd over the outlook for the coming year in The schools he has organized have, some of them, like that on the North Shore, developed into powerful churches, and others are furnishing the community in which they are located nearly all the religious instruction they receive. Still the demand for aid for schools already existing and for the establishment of new ones in destitute regions is far beyond the ability of the society to meet. all the schools connected with our churches to make a generous contribution for Sunday school work, the additions to our membership ould probably increase far more rapidly.

There has been no more open disregard of Sunday, or of the wishes of those who stand for good order and who support the churches and the best things in the city, than on last Sunday at Lincoln Park. By consent of the park commissioners, a sham attack was made on its shores by the training ship Dorothea. Never were so many people gathered in the park as to witness this attack. They wer numerous as to render the attack a failure. All the same the spirit of those in authority was shown as well as their utter disregard of the wishes of the men and women who have done the most to make the city what it is comercially, and their disposition to break down hallowed associations.

Strenuous efforts were put forth to make Labor Day in Chicago more impressive than ver before. Labor leaders proposed to show the employers of labor their strength and their determination to secure their rights. Excluding women and children, 46,654 persons by actual count, says The Tribune, joined in the march through the streets. There were no manifestations of ill feeling save against the nonunion motormen and conductors on the North and West Side street car lines, some of whom were compelled to take their cars to the barns; and although the pionics were not quite as orderly as temperance people might desire, the day ended without troubles of any sort. From eight to ten thousand dollars were collected for the striking miners in Pennsyl-

Opening of the Sc

This year the attendance will be in the neighborhood of 275,000. During the summer seven or eight new buildings have been completed. The eighty-seven kinder will hold two sessions a day and will thus care for two sets of children. Danger from drinking water from the lake has been met by turning it off and urging parents to provide their children with boiled or filtered water before leaving home. It is the indifference of parents and their disregard of the suggestions of the health department which have caused the prevalence of typhoid this season.

A grand jury, specially called, has found indictments against several men suspected of giving and receiving bribes to secure a rebate on taxes. The matter came up through a no-tice that the Masonic Temple would be sold for taxes. These amounted to more than \$26,000. The manager of the temple remon-strated, said they had been paid in cur-rency, and that he had the receipt. The receipt was asked for, shown and declared to be a forgery. Mr. Luke Wheeler has been connected with several firms who seem to have paid rather smaller taxes than might be expected. He has negotiated or held in his hands paper, notes, etc., on which are the names of persons who declare them forged. Though indicted, Mr. Wheeler has not yet been arrested. Nor is it known where he is. Captain Williams of the temple has been arrest and put under bonds. A very widespread plot to defraud the city may now be discovered, though it is doubtful if the persons most guilty will be caught and punished. Chicago, Ill. FRANKLIN.

The Church Prayer Meeting

Topic, Sept. 14-20. Unused Sources of Strength. Luke 11: 1-13; Mal. 3: 8-18; Eph. 6: 10-24; Ps. 84: 1-12.

Have we exhausted God's mercy? or our duty of faith and service? Are we making the wisest of the material resources of the church?

[For prayer meeting editorial see page 364.]

A correspondent writes to us that he is moved to say to the higher critic, "Much learning doth make thee mad." Judging from the tone of some of our corresponde ose higher criticism, a very little learning makes them mad enough.

One of Thirteen*

By Frances J. Delano

CHAPTER XIV. A FARMER GIRL IN NEW YORK

And services when for a real

"Commodore, would you trust me to go strolling about this great city alone?" asked Polly the next morning as they were coming out of the breakfast room together.

The Commodore fixed his eagle eyes upon Polly's bright face. "What would you do if you got lost?" he demanded.

"I couldn't get lost, could I, with so many people everywhere? They must be pocket-guide and compass for any one who has a tongue."

The Commodore smiled. "Why not have Thurston take you?" he asked.

Polly shook her head quite decidedly. "I want to go alone for a certain reason, Commodore."

"Well and good, you shall go alone," said the Commodore, who took it for granted that Polly wanted to stroll at her leisure down the avenue. As he had decided some time ago that she was a level-headed young person and therefore to be trusted, he felt no fears. "Keep your pocketbook by you," he continued, as Polly bade him good-bye at the door, "and remember that we live at ——Fifth Avenue, and if you lose your bearings ask a policeman."

Polly promised, and away she went hurrying down the avenue, her quick eye taking in every detail of the magnificent buildings and the fine equipages along the way. The bus left her at Twenty-third Street, and when she reached the Eden Musee she stopped to wonder at the lifesized statuary and wish Jack was with her. It seemed almost cruel to Polly that she should have to see all the sights alone. Here was a window full of wonderful costumes—how the twins would enjoy seeing them! And the pictures and books and cut flowers—what a feast for Ethel! And here was Tiffany's. O, to think of just one insignificant little creature out of that great family of thirteen to view all these marvels—diamonds and rubies and emeralds and a thousand other things! She gazed and sighed and sighed and gazed, trying to take in everything so she could tell them at home. She had to tear herself away at last, for it was getting well on into the morning, and she had a long way to go and must be back by lunch.

She stopped once more when she got across the square, for there were a lot of newsboys shouting their papers. Polly was interested in newsboys. She had read a great deal about them in some of Julia's books on mission work in the slums. She had studied up their dialect, too, for the Good Time Club had had a newsboy afternoon, when each girl could talk nothing but newsboy slang. Polly almost laughed out loud now when she thought of that afternoon. "I'd just like to speak to one of them," she said to herself. "There's one that looks something like Jack. Guess I'll buy a paper of him. Got the Heraid?" asked Polly, taking out her pocketbook. The news-

boy snatched out a paper, took Polly in at a glance, darted across the sidewalk to another customer and back again for his money.

"How'd you know I wouldn't run off with the paper, money and all?" asked Polly in her quick, bright way.

"I knowed yer cut," replied the boy, giving her another glance that Polly declared went right through to her backbone, "I seen the hayseed fallin' out'n yer hair all right,"

This was too much for Polly, and she burst out laughing. "You're right," she said, "I'm country, and if you knew when you were well off you'd start for the country this very minute."

"Ah, rubber!" exclaimed the newsboy, gazing at Polly as if he more than half approved of her. "Go chase yourself."

Polly started off now and the newsboy followed her with his alert eyes until she had turned the corner into Fourth Avenue. When she reached the Bowery she stopped a minute to gaze at a bit of paper which she held in her hand:

A KLONDIKE! Mail order business in your own home, forty dollars weekly. Send twenty-five cents in stamps to —— East Houston Street.

This was what Polly had on her mind just now. She meant to leave no stone unturned to earn some money, and she reasoned that if she could earn forty dollars a week in her own home, why couldn't they all work at it and earn a doz in times that amount, and so manage to pay off the mortgage? At any rate Polly had concluded that it could do no hurt to hunt up the place and see for herself what the prospects were, and so here she was looking about for a policeman to direct her to East Houston Street.

As she stood a minute, she heard a distressing wail close to her. She turned around quickly, and there sitting on a doorstep in an alley was a mite of a newsboy howling at the top of his lungs.

"What is the trouble?" she asked, stepping into the alley and looking down upon the waif.

"Me pal's up ag'in 'is luck, sis," piped up a voice close behind Polly, and there was the newsboy who looked like Jack standing at her elbow

standing at her elbow.
"What's happened?" asked Polly.

"Some swipe's slinked up and did a snatch, and me pal's lost is boodle, sis."

Polly leaned over and gave the small creature a good look. He was very grimy and ragged and he was howling fearfully.

"Keep still," cried Polly, "and tell me how much money you've lost," but he kept on howling.

"Ah, let up," shouted the big newsboy, giving the waif a push with the toe of his shoe. The howls ceased instantly.

shoe. The howls ceased instantly.
"He minds you, doesn't he?" said

"Ye had t'ree plunks, didn't ye?" asked the newsboy, not noticing Polly's remark.

The waif nodded.

"And how much loose dough?"

"T'irty-eight," replied the waif, giving Polly a shrewd look. "He isn't so distressed but he can attend to business all right, is he?" asked Polly, gazing round at the little crowd of newsboys that had gathered at the first cry of distress.

But the newsboy apparently didn't understand Polly's language. "Yer see, sis," he went on, "as soon as de old leddy's eye falls onto him he's got to cough up dose t'ree plunks and all dat loose dough, or he'll git his slats broke, and it won't do no good to make a holler needer."

Here the waif set up another distressing howl, and the small company of bystanders, whom Polly declared afterwards looked like so many weasels, kept their alert eyes fastened upon her.

"Well, now," said Polly, "if I believed one word of all you're saying I would go home with the child and see that his slats were saved, but as I"—

Polly never finished her sentence, for at that minute a newsboy snatched her pocketbook, and as quick as a flash, without stopping to think of consequences, she was flying down the alley after him. Away they went, the thief ahead and Polly close at his heels, her eye on her pocketbook, and the crowd of newsboys bringing up the rear. Down the alley they ran, into a lane, across a wretched street, into another alley, making still another crosscut, and pelimell rushed into a wretched building, the air of which was enough to make a stouter person than Polly hesitate. But Polly was not thinking of odors, or filth, or squalor of any kind; she was in for a race. Her pocketbook was at stake, and it was very necessary that she should get the best of the thief. So she followed him recklessly up flights of rickety stairs and through dark passageways, and up still more stairs, until he was brought to bay at last in the corner of a wretched room. "I ain't got your wad," gasped the

thief. "I guv it de tro on de steps."

But Polly had him by his coat collar and was running her hand down his back. She had studied up newsboys enough to know that they preferred to keep their snatches by them unless in danger of a policeman.

A shout went up from the little crowd of witnesses standing in the doorway when Polly drew forth her pocketbook and tucked it safely away inside of her coat. It had been a very exciting run for the newsboys—a farmer, as they called Polly, giving chase to a Bowery chap, and actually keeping up the show until she had won. Indeed, the enthusiasm of the boys was at its height. "Hi," they shouted, "she's dead on. She ain't no farmer. Ye, can't come yer dado tricks on her. She's a chim dandy, and dat goes."

But Polly had got her breath now, also her pocketbook, and she was ready to go. "Come, boys," she said in her easy I-amno-better-than-thou sort of way that was always pleasing, "lead the way down out of this place, please, and show me back to the Bowery."

The boys started with a whoop and a

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jump for the stairs, keeping up their howls of admiration all the way down, and the thief was by no means behind the rest.

"Yer in wid bot feet!" he shouted. "Ye got de hul Bow'ry back er ye, sis, or I'm a cinch."

"Hi, fer de goil wat c'n beat all de swipes on de Bow'ry!" shouted the big boy that made Polly think of Jack. "Hi, there!"

This last exclamation was delivered in a very different tone, and before Polly had time to more than glance around every boy was out of sight. She discovered the meaning of it in a second or two, for a policeman was coming down the alley.

Polly was glad, for although she had always declared she should like newsboys, she felt that they were rather hilarious for escorts, especially if they were to follow her on up into a more respectable part of the city.

"Will you please tell me where East Houston Street is?" asked Polly of the policeman.

The policeman gazed down into her bright face. "Ye're quite a bit off the track," he said.

"I suppose so," said Polly.

"I guess you'd better go long with me," he said. "I'll go down that way. Is it this end or the other that you want?"

Polly took the bit of paper out of her pocketbook again, and read off the num-

"'Tain't safe for ye to go alone," said the policeman, still looking Polly carefully over.

Polly looked up surprised. "Why not?" she asked.

The policeman shook his head. "They ain't a honest party on the whole street; no place for the likes of you, no more than it is here in this alley."

Polly stopped short. "No use to go then. I was going to answer this advertisement," handing it to the policeman.

He read it and then crumpled it up in his hand. "Better not waste yer time," he said. "They want yer twenty-five cents. They don't want to see you, less they can rob yer."

Polly looked a trifle dazed for a mo-"Lucky I met you, wasn't it?" she said presently. "Will you show me how to get back to — Fifth Avenue?"

"Best way is to take an elevated. Come,

and I'll put ye on."

As Polly walked by the policeman's side she kept her eyes open, taking in every detail of wretchedness, filth and squalor. Children looked from every door and window, swarmed on the steps and in the streets. There were cripples and hunchbacks and ragged little waifs of every nationality. They sat on the dirty flags up against the house walls or played toss-penny in the middle of the street. There were rows of dirty houses crowded on the narrow sidewalks and rear tenements crowded behind them. Some of the streets seemed to be repositories for old clothes.

Polly was glad when at last the policeman pointed to a long flight of steps and told her it was the elevated.

"Git onto the first train going north," he told her, "and tell the conductor to let ye out at Seventy-second Street."

crowd.

She reached home just in time to get ready for lunch. "Well," said the Commodore when they sat down to the table, "did you buy out the whole of Fourteenth Street?"

Polly gazed at the Commodore a moment before answering. "Why," said, as if she had forgotten something, "I never bought a thing!"

The Commodore looked amused. "Perhaps you are like a great many lady shoppers-go one day to look and another to buy."

Polly still seemed very much disconcerted. "No," she said, shaking her head, "I did mean to buy something for each of them at home, but I didn't get into a single store. I'll have to go again for shopping. I saw something I'd like for Ethel."

"What was it?" asked the Commo-

"It was in a window of a splendid store on Broadway—a diamond, I guess, but it was as big as, as big as"-Polly gazed round the table for the proper thing to compare it with-"as big as your eye, Commodore, leaving out the white part, and every color. O, it was like a dozen dewdrops made into one and shining in the sunlight! I do wish Ethel could see it. And I should have liked Jack to see those wax figures I saw, and O. I do wish Julia could have been down on the Bowery. I saw a sign, the Bow-ERY MISSION. She would have been crazy to have gone into it if she had been with me. I wish I could visit it so I could tell her about it."

"Very well," said the Commodore, "you shall go if you like. I was going to take you to the opera tonight, but if you'd rather go to the Bowery, you shall."

Polly hesitated. "I don't know," she said, "I'm sure, which I'd better do. The twins would go wild to hear about the opera, but they have lots more fun than Julia does. She just teaches school and visits parents day in and day out. I think I'll go to the Bowery. But perhaps you'd rather go to the opera, Commodore, would you?"

The Commodore had been studying Polly with a queer expression on his face, "Gad!" he exclaimed, at length, "how about yourself?"

"I?" said Polly, and then her eyes began to twinkle, "O, I'm in it wid bot feet!" she exclaimed, and burst out laughing. "Please excuse me, Commodore, but the newsies' phrases are so expressive." Here Polly went on to tell about her morning's adventures. She took pains to say nothing about the nature of her errand.

The Commodore took it all in with evident relish. When she was through he sat still and studied her a minute or two.

"Gad!" he said at length, "we'll take in the matinée this afternoon and the Bowery tonight. Tomorrow morning you shall have Thurston and go shopping; in the afternoon we'll do the park and various museums; and at night we'll go to the opera. And when you come againyou will come again, won't you?" he

Polly's eyes were shining with delight.

Polly thanked the policeman and he "O Commodore!" she exclaimed, "what touched his hat and disappeared in the a lovely time you've planned out, and I shall certainly want to come again the very next time you ask me."

[To be continued.]

For Endeavorers

PRAYER MEETING

BY REV. H A. BRIDGMAN

Topic, Sept. 21-27. The Fullness of God; How Secured. Eph. 3: 14-21.

How scant and meager many lives are! The homes of the poor are painfully lacking in comforts and luxuries. But it is a still sadder spectacle to look upon human lives through whose veins courses little of the red blood that tells of moral health and influence and power. Certain persons never have their fair share of fun; some have but a slende supply of peace; some seem to yearn vainly for an abundance of love.

Against this background of human insufficiency we place the fullness of God. The very phrase itself is ennobling. It carries it suggestions of great forest stretches, of bulky mountains billowing off to the horizon and of the limitless expanse of the sea. Yes, Ephesian Christians, American Christians, upon the exhaustless love and power of Almighty God as revealed through Jesus Christ would Paul have every follower Christ repose until the fever and fret of life have passed away and he feels his soul encompassed and buoyed up by the Infinite One. He would have us understand that when we link our lives with God in Christ, that we are putting ourselves in the sweep of great, enduring forces which can bear us on to larger, fuller living. Christianity to the apostle was nothing petty or scanty; it was big with the

bigness of the universe.
"How secured." In the first place we must want to be filled with God. Would you really like to be consciously possessed of the divine life in a far larger way than you have ever known? Or are there a dozen other things that you want more for your life? Perhaps we are a bit afraid of having too much of God within us. It might impose certain disagreeable obligations. It might necessitate letting go of something which we have thought essential. It might result in a submitting of elf such as we have not yet prepared for.

But given the wish-and after all in our best moments this is our wish-the next thing is to do what Paul did, namely, "to bow the knee." The larger, fuller life in Christ comes only in response to earnest seeking of it. Wemay not journey to Northfield, but we must ve some quiet places where we can talk this matter out with ourselves and hold up our empty buckets to be replenished. A man told the other day how he got a sense of God after years of practical atheism. For six months he knelt daily in prayer. For a considerable time there was not a particle of emotion or any realization of the divine prese. But in the course of the six months God made himself known. The richer exp riences of the Christian are the reward of the persistent soul.

Trying to convey to others something of God puts us in the way of receiving more from him. The liberal soul shall be made rich. Try to carry to another some of the compassion of God for the erring and lost, some of his pity for the suffering, some of his sympathy for the lonely and the bereaved; and as these things course through you to others, they will deepen the channels in your own life so that you will be able to hold more of God.

There are three or four things which a man: owes his family as much as he owes them dinner or clothes--a good newspaper, a good dietionary, a good atlas, and if he can possibly afford it a good cyclopædia.-W. C. Gannett.

The Home and Its Outlook

Love That Never Told Can

No bird hath ever lifted note so clear, Or poured so prodigal his lyric breast, But carried still some music from the nest When winter laid the seal of silence there. No sea hath ever wooed the shore so fair But turn of tide left something unexpressed; Nor true love ever burned so strangely

That words could hold it all, or hearts could hear.

And yet the tide will turn again, and tell Its sweet, persistent story o'er and o'er; The birds take up the cadence where it fell, And pipe it toward the ending more and

And only love be inexpressible, The endless song, the sea that hath no shore. -John Erskine.

The Child's Affections

BY PATTERSON DUBOIS

All right-minded and right-hearted parents would agree that a child's attachments and affections are an important part of his life. Yet perhaps few would think of including the training of a child's emotions or feelings and notably his affections in his regular "education." Somehow we are inclined to be more ambitious for our children's intellectual development than for the development of character. We should hardly be willing to admit this; nevertheless it is more common to hear a parent exulting in a child's evidence of mental acuteness or brightness than of those powers of feeling in which character is primarily rooted. Yet modern education professes to be at bottom moral. Miss Blow, the ablest of all Froebelian philosophers, says, "We may affirm with Froebel that the pivot upon which true education turns is the regeneration of the affections."

The truth of this principle was deeply felt by Madame Michelet, wife of the distinguished French author. She says: "I was not of a turbulent nature in spite of the freedom in which I had been nursed, which seemed to have given me something of the robust and passionate temperament of the peasants who dwell by the Aveyron. Far from being disobedient, I desired to please, to be praised and to be loved. I felt so drawn towards my mother that I sometimes jumped from my seat to give her a kiss; but when I met her look and saw her eyes, pale and clear as a silvery lake, I recoiled and sat down quietly.

"Years have passed and I still regret those joys of childhood which I never knew, a mother's caresses. My education might have been so easy; my mother might have understood my heart—a kiss is sometimes eloquent; and in a daily embrace she would perhaps have guessed the thoughts I was too young to utter and would have learned how faithfully I loved her. No such freedom was allowed us. The morning kiss and familiar speech with one's parents are permitted at the north but are less frequent in the south of France. Authority overshadows family affection. My father, who was an

disregarded such regulations, but my mother kept us at a distance."

I have more than once heard grown men complaining that their fathers never knew them and always kept themselves at a distance from their children. Observe now that Madame Michelet says her "education might have been so easy." seems to have had some perception of the basal truth that there is no such thing as a true education with the heart left out. The heart is indeed the sure avenue to the whole creature. A child, like a man, "does not act according to his opinions, but according to his loves." St. Paul has pointed to this truth in his famous declaration, "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues they shall cease; whether there be knowledge, it shall be done away." And John says, "Every one that loveth, knoweth God."

How can the affections be educated? Not by direct precept, nor by abstract instruction, but rather by keeping the child in an atmosphere of expressed affection, and in permitting or inducing his expression of his own affections. Attachments must be respected and in evidence, even though not in undue display. Many parents need a word of counsel here. If they would have the children in sympathy with them they must be in sympathy with the children. They must therefore respect childish attachments, though they em ever so unreasonable. Even unadvisable child friendships must not be ruthlessly sundered. It is quite common for parents to compel their children to part with old toys, for instance, after the new invoice has come in at Christmas time. We are often astonished to see a child in the presence of a host of new Christmas playthings deliberately go back to some broken old stand-by.

We fail to recognize the attachment that comes through long association. This is just as genuine an affection on the part of the child as is that which is shown by an adult for old heirlooms, bits of silver, furniture, old letters, schoolbooks, etc. All such attachments are to be respected and safeguarded even though they may need to be directed and kept within

Most children need animal pets. Whatever requires tender care cultivates the gentler feelings and develops affection. Love grows by serving. So too with plant life. A child may never forget the way in which a mother handles a flower or a fern. Loving grows by imitating the lover as well as by spontaneous impulse.

The description of Madame Michelet is characteristic. We see the natural impulsiveness of the child as she jumped from her seat to greet her mother. And we see also how easily the spontaneous expression of the child's affection was quenched, not by word of command or even by gesture, but simply by a lack of response. The rebuff of frigidity is soulmurder-often worse than that of heated words. It might be supposed that her mother was not wanting in natural affection, but was simply sensitively reserved leges learn only to use big words to exto the point of being entirely undemon-

easy man and loved to talk, might have strative. Whatever the truth of the case may be, her manner did repress and shock the child.

It often happens that a seeming want of affection in the child comes back to the parent's own attitude. Along with the development of the affections usually comes that of the imagination, the poetic sense, and the whole range of sentiments, sensibilities and emotions which underlie the formation of character. The heart has its hunger as well as the head and the stomach. A starved heart is the most pitiful of all conditions-for it means an anæmic, undeveloped character.

If there is one thing more than another that most parents are resolved upon, it is that the child shall be obedient. Yet they do not always see that true obedience grows out of respect and respect comes with closeness of the personal relation. When a father and his son are intimate companions there can hardly be a want of respect between them and the law of obedience ceases to be regarded as law because it is felt as love. In this sense love is the fulfillment of the law. Hence the cultivation of the affections remains with us as a life duty, a branch of education to be pursued with ever increasing zeal in the great laboratory of the world's life. And this cultivation of love in ourselves is by doing for others Says Dr. Parkhurst: "We learn to love by having something to love and then encouraging our hearts to go out toward it lovingly. And that means giving some expression to such love, however feeble, as we may already have." The affections, like all other gifts, grow by exercise and shrivel by disuse.

The President as a Family Man

Every father of a large family-and being an old-fashioned man I believe in large families-knows that if he has to do well by his children he must try to make them do well by themselves.

Now, haven't you in your own experience known men-and I am sorry to say even more often, women-who think that they are doing a favor to their children when they shield them from any effort? When they let the girls sit at ease and read while the mother does all the housework? Don't you know cases like that? I do, yes; when a boy will be brought up to be very ornamental and not useful? Don't you know that, too? Exactly.

Now those are not good fathers and mothers. They are foolish fathers and mothers. They are not being kind, they are simply being silly. That's all. It is not any good that you do your son or your daughter by teaching him or her how to shirk difficulties, you do him or her good only if you teach him or her to face difficulties, and by facing them to overcome them. Isn't that true? Don't you know it to be so in your own families? Well, it is just so on a larger scale in the state. -Speech at Waterville, Me., Aug. 27.

How many who pass through our colpress little thoughts .- Bishop Spalding.

Closet and Altar

WINNING AND LOSING THE LIFE

Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

O! foolish we, who hunt corruptible things as if they were incorruptible and everlasting treasures!-Robert Leighton.

> But one way is Godlike-To give Then pour out thy heart's blood, And live.

> > -Lucy Larcom.

When we wait for one particular hope and will not be satisfied with any other, the whole force of ourselves bends toward it; we dictate to life and wrest its tendencies at every turn. The thing comes. Ask-with the real might of whatever asking there is in you-and it shall be given you. But when you have got it, it may not be the thing you thought it would be. Whosoever will have his life shall lose it .- Mrs. A. D. T. Whitney.

Hell is self-indulgence.-James Hinton

There are worse things than persecution for righteousness' sake and among these is the supple conformity to the world, the easy indifference which bends to every influence and has no principle of resistance in it. That way lies the danger of the Church today .- William M. Taylor.

The Interpreter takes them apart again and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand: there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck rake; but the man did neither look up nor regard. but raked to himself the straws, the small sticks and dust of the floor. Then said Christiana, I persuade myself that I know something of this; for this is the figure of a man in this world, is it not, good sir? Thou hast said right, said he, and his muck-rake doth show his carnal mind .- John Bunuan.

The angel of renunciation came And wrestled with me; and I would not CASSA

From dusk to dawning till I knew his name, Wherefore he blessed my yearning: "I am Peace!"

-Jeannette B. Gillespy

Open Thou our eyes, O God, that we may see and choose aright in all the doubtful places of our life. May we not be of those who seeking their own life shall lose it. Help us to dedicate ourselves to Thy service, giving up the life of self that our true life may be hid with Christ in Thee. And may this new-implanted life grow stronger day by day until it takes complete possession of our soul and drives forth every evil passion and folly of self-seeking. For Thou art our true life and when we part from Thee our hopes are dead, our peace is broken and our sins revive. Teach us earth's hard lesson of renunciation and let us not draw back until it is wholly learned: but fill our spirits with the comfort of Thy presence evermore according to Thy loving

The Home Forum

Girls and Poetry

In the Home Department of a recent issue appears a paragraph claiming that the modern girl does not read poetry, has no speaking acquaintance with some of the great poems of the ages, is an out-of-door creature, who turns to literature from her days of sun and wind, living and loving, merely to consider the variegated fiction of the public library order. In defense of the literary reputations of my friends I, as a girl, am desirous of offering a few of the exceptions to this statement.

Now perhaps The Girl, with a capital G, does not read poetry, yet I can hardly believe that even this capitalized, trade-marked specimen is entirely unfamiliar with the world's ems. Some girls are uneducated, some girls are stupid, some girls are scientific and practical, but I must know that all girls are uneducated or stupid or practical before I can thoroughly convict them of a lack of appreciation for poetry. Of necessity, I recall the easy way in which some six or seven college homores spent various afternoons of thun derstorm with a volume of Browning in their midst, sandwiching Abt Vogler between lightnings and fudge stirrings. Also, after a churchless but profitable Sunday morning of Tennyson and Christina Rossetti, two golfplaying, horseback-riding girls might be inclined to resent the name of "freaks."

The girls whom I have seen at college are outdoor-loving, as they should be; by no means sentimentally languishing, but, to some extent, introspective. It is likely that a large woman's college presents a good many varieties of the young feminine person, but if there were in existence a composite photowere in existence a composite photograph of the souls of the most prominent and representative girls of my own college today, I think outsiders would be surprised by the sharp contrasts of light and shade—the light being love of life and of the good, quick pace world, and the dark, those question-shadowed recesses, which no one can understand or see clearly. Now qualities like these, world-love and self-interrogation, are the very ones to drag minds into the walks of the poets; not of the sentimental gushers of verse, the waxwreathing insignificances of The Token, The Rose of Sharon, and the hundred other gold and green gift-books of our mothers' and grandmothers' young days. But because of one's love for the present world, and more especially for the out-of-doors face of it, one can appreciate and rejoice in the literary setting forth of its splendidness. In behalf of the everyday modern American girl, I am ready to uphold the union of the outdoors-person and the poetry-person; especially when I remember certain walks in the face of redleaf-filled autumn winds, while my substantially pretty girl companion reeled off stanza of famous poetry. tanza

Really. I think that modern girls are taken too literally, and are given too little credit for their inner powers of uncomfortable self-probing. For temperaments of so unfortunate a tendency nothing is more excitingly and emptingly introspective than certain styles oetry. The earth produces a fair crop of genuinely unhappy young women, to whom Matthew Arnold's dignified doubts and Swinburne's Greek fatality are sources of genuinely unhappy satisfactions.

But there are girls, and girls. There are those who devour Janice Merediths and Black Cat storiettes; there are those who devour nothing at all; but there are also those-and, I affirm, not the smallest number-who know etry, from Shakespeare and Milton down to Kipling and Stephen Phillips. If the girls of this country have no gleam of intelligence for the world-poems of men, this were an evil beginning of the long new century. Surely the years have brought no such wholesale degeneration. There are still enough of America's future women with eyes to see and ears to A COLLEGE GIBL.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

64. CHARADE

The clouds were drifting o'er a summer sky, Whose checkered light and shade my gaze had

What little things, COMPLETE, blot out the sun! How shadows hasten as a cloud flits by! Then, as I watched their drifting play afair

A sight was given FIRST, beautiful and rare: Four dark clouds met and formed a hollow square From out whose azure center shone a star

Bright with such luster as the heavens unbar, Though clouds alone revealed its presence there. Then quickly parting, they were wafted on, And lo, the star from out the blue was gone! Though lost to sight, the LAST is in my mind,

The heaven-taught lesson which it left behind.

65. NUMERICALS

1. Do not 1-2 3-4-5-6 in obtaining for James the 1. Do not 1-2 3-4-5-6 in obtaining for James the articles which 1-2-3-4-5-6 to him. 2. The 1-2-3-4-5-6-7-8-9 showed by his acts that he was a 1-2-3-4-5-6 7-8-9. 3. If this sale does not bring me 1-2-3-4-5 on my investment, I shall not invest so large a sum 1-2-3-4-5. 4. Puncturing my 1-2-3-4-5-6-7-8 miles from home entailed a long 1-2-3-4-5-6-7-8 walk. 5. The small boys 1-2-3-4-5-6 to climb

66. PUZZLER'S PIE

Take four of E and two of L Then one of P, one N as well; Now five of S Complete the mess.

This pie is dyspepsia's greatest chum. All day it makes you feel moody and glum. And by night stay awake and d groan. ELLSWORTH.

67 AGES OF MAN

1. The common age. 2. The age of a surgeon. 3. The age of a train conductor. 4. The age of a soldier. 5 The age for a wedding. 6. The age for soup. 7. The age for those who cannot walk. 8. The age of cracked china and torn clothes. 9. The age agreeable to sovereigns and social leaders. 10. The age of refuse vegetables. 11. A very deceptive age. 12. The age of our family. 13. The age of trunks. 14. The age of the nobility. 15. The age of fondness and foolishness.

DOROTHEA.

ANSWERS

62. Eight Cousins, L. M. Alcott; A House Party, 62. Eight Cousins, L. M. Alcott, A House Party, P. L. Ford; The House Boat on the Styx, J. K. Bangs; Eleanor, Mrs. Humphry Ward; A Bow of Orange Ribbon, A. E. Barr; Jerome, M. E. Wilkins; Cardigan, B. W. Chambers; Hermann and Dorothea, J. W. v. Goethe; A Pair of Patient Lovers, W. D. Howells; Audrey, M. Johnston; A Pair of Blue Eyes, T. Hardy; Her Mountain Lover, H. Garland; The First Violin, J. Fothergill; The Kreutzer Sonata, L. Tolstoi; D'ri and I, I. Bacheller; We Two, E. Lyall: Betrothed, W. Scott; A Senting Journey, L. Sterne; A Journey to the Moon, J. Verne: A New Way Around an Old World, F. E. Clark; The Manager of the B. & A., V. Kester; The Right of Way, G. Parker; Italian Journeys, W. D. Howells; The Eternal City, H. Caine; Exodus, Moses; The House of Seven Gables, N. Hawthorne; Home, Sweet Home, J. H. Payne; Following the Equator, M. Twain; The French Revolution, T. Carlyle; The Heart of Midlothian, W. Scott: The of the World in Eighty Days, J. Verne

Recent solutions are acknowledged from: E. R. necent solutions are acknowledged from: E. B. D., Springfield, Mass., to 58, 59, 60, 61; C. L. T., Boston, Mass., 58, 60, 61; Nillor, Middletown Springs, Vt., 58, 60; Sue, Portland, Me., 58, 60, 61.

The printed answer to 53 should have read "Ho(e)-nest"; the last two words in the answer to

54 were transposed; and the last part of the answer to 55 should have been "ca or Kaye."

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How William Got Lost

BY FRANCES BENT DILLINGHAM

Preston stood in the pretty grove watching the city children as they drove up in the barge. Preston's Sunday school was to give a picnic to these poor children who seldom saw the country, and Preston was to help them have a good time. The boy who had been riding on the step of the barge must have known this, for he at once stepped up to Preston.

"Hullo," he said; "how soon's dinner?"

"I don't know," answered Preston;
"are you hungry?"

"You bet," said the boy nodding his head, "haven't had a bite today."

"Not any oatmeal—or fruit—or breakfast?" asked Preston.

"Nope! Never was much on oatmeal or fruit, but I haven't had any breakfast. Knew you'd give us something to eat so I saved up for it. Never have more'n one square meal a day, sometimes don't have that."

"Perhaps I could get you something to eat," suggested Preston.

"No, you needn't. Bein' in the country makes me feel special hungry, but I guess I can stand it. Say, it's great out here, ain't it? Jim says it scares him drivin' along and not meetin' anybody; he likes the city."

"That's what Mr. Wilton said," put in

"Who's he? What did he say?" The boy turned very bright eyes on Preston.

"He said that the boys and girls that came out here wouldn't like it as well as the city and he wouldn't let us have his grove for the picnic. His house is over there through the trees." The boy's bright eyes followed Preston's finger, which was pointing toward a large white house among the trees. The boy gave a little grunt as if he did not like Mr. Wilton, and Preston added, "He hasn't got any boys or girls, so I guess he doesn't know."

"Is that him out in front?" asked the boy stretching his neck.

Preston stretched his, too. "No, that's his man cutting the grass."

"Ain't that fun? Click, click! Hard to run?"

"No, it goes real easy; I run ours."
The boy said nothing more but watched

The boy said nothing more but watched the figure till they were called away to join in some games.

Preston regarded this boy, whose name was William Atkins, as his especial charge, so when it was time for the children to go back to the city and William was nowhere to be seen, Preston felt as if he had lost him.

"What shall I do?" said the lady who had the children in charge. "William hasn't any parents or relatives to worry over him, but I can't lose him this way. And he's such a nice boy. But we must start for the train and I'm afraid its going to rain, toe."

Everybody began to hunt for William Atkins. Preston, shouting "William, William," ran off into the woods by himself in the direction of Mr. Wilton's house. Presently he gave a shout of joy:

For the Children

"Hullo there! I've found you. They lost you"-

But the boy pounced on Preston and put his hand over his mouth: "Sh! They'll hear you! Don't yell so! Are they 'round here?" And William looked over his shoulder as if afraid.

Preston pulled himself indignantly away. "I want them to hear me, They've lost you and they've got to go for the train right; off."

"P'raps they've lost me, but I ain't lost them."

Preston stared, "They'll go"—he began.

"Let 'em go," said William. "I'm goin' to stay right here."

"You-you'll get hungry.

"Don't never feel as if I'd be hungry again, you gave us so much dinner. S'pose I will, but I guess I can git along. I'm thinkin' about something I'm goin' to do." He nodded mysteriously.

"What'll your mother say? Won't she

worry?"
"No," said the boy—he looked away from Preston—"she—she's dead. She lived in the country once, though; she told me 'bout it. Jim likes brickt streets with lots of doorsteps, but I like stones that grow out of the ground and trees. Just lay down and see the sky between the leaves."

"I can't. I've got to go back and tell 'em you sin't lost, that you're going to stay right here."

The boy sighed loudly. "All right, go and tell 'em and then they'll make me go back with 'em. I've been trying to git lost all day. But when I fell off the step of the barge, they stopped, and Mrs. Brown came runnin' down the road to pick me up. Thought she'd think I was killed and leave me, but she didn't. Should think you'd want to stay here with me."

"And get lost too?" asked Preston.
The boy nodded. "I s'pose they're gone
now, anyway," added Preston. Then he
lay down on the ground and watched the
sky between the leaves.

But presently the blue beyond the green turned a dark purple; a sudden light flamed through the woods and there was a sound as if some great building had fallen out of the sky. The city boy started up.

"Are you struck?" he cried.

"No," said Preston, glad of a chance to appear brave. "I ain't afraid. God'll take care of us."

"Let's—let's go somewhere," panted the boy, and the next moment he was running through the wood. Preston did not want to be left alone, so he followed after the boy, who ran straight toward the Wiltons' house, across their lawn and up to their side door.

The boy opened the door and disappeared, but Preston rang the bell and waited for the maid to let him in. When he came into the handsome dining-room, William Atkins, wet and out of breath, was standing by the door saying to the lady and gentleman who were sitting at the table:

"If you'd like to hire me, I'll run that clicking thing for you out in the grass."

"I have a very good man, thank you," said Mr. Wilton; he had kind eyes, though his voice sounded sharp.

William looked over at Mrs. Wilton's sweet and lovely face. "If he doesn't want a man—p'raps you'd like a boy," he said, and he tried to smile.

"Why, there's Preston," said Mr. Wilton, suddenly. "Preston, who is this boy?"

"He—he came from the city," began Preston, "and when they went back, he he—got lost; they—they lost him. Didn't they?"

He nodded at William and William nodded at him.

"I saw the barge go by here just before the rain," said Mr. Wilton, "but you can get back to the city alone, can't you, if we get you to the station. They're probably worrying about you."

Preston cried out in dismay, "O, he doesn't want to go back, he got lost on purpose."

"I—I didn't s'pose anybody'd care where I went to," put in William; "I haven't got any folks. Thought 1'd live in the woods. I didn't know it thundered so loud in the country."

"Preston," said Mrs. Wilton's soft voice, "won't you and your friend sit down and have some dinner with us? You can go out into the kitchen first to wash."

"Yes'm, thank you," said Preston, starting toward the door of the kitchen. William started to follow, then stopped.

"I guess—if you don't mind—seein's I've had one square meal today, I'll take my dinner with me so as to save it till tomorrow—if you don't want to hire me to run that thing in the grass."

"Well, wash up first," said Mr. Wilton, suddenly. "I never hire anybody with dirty hands."

"Now," said Mr. Wilton when the boys returned from the kitchen, "you sit down and have one square meal and I'll see that you have enough tomorrow." But after that he asked William so many questions that only a boy could have known how to answer them and eat at the same time.

Their meal was finished just as it stopped raining and Mr. Wilton said, "Now, Preston, I'll harness up and drive you home."

Preston rose. "I've been thinking," he began hesitatingly, "that p'raps mother'd let him sleep in our hall bedroom."

William jumped up with a smile, but Mr. Wilton turned on him.

"I thought you were going to mow my lawn for me. If I hire a man I expect to have him live here."

William stammered, open-eyed, "I—I didn't know you wanted a man."

"But I want a boy, William," said Mrs. Wilton, softly, "and I don't want you to get lost again."

."O, I ain't the kind to get lost unless I want to," said William, smiling broadly. "Guess I never shall again, now I've found you."

To be trusted is a greater compliment than to be loved.—George Macdonald.

The Conversation Corner

Our Orphan Girls in Japan

HANA SAN needs no introduction to our older members. Indeed, the story of her adoption by the Corner ten years ago was briefly reviewed on our page in April 26, together with Dr. Pettee's letter showing the straits the Okayama Asylum was in, and the prompt reply to his appeal by a lady whom I had understood to inquire about Japan missions, when she really wrote "leper" missions! I reported that providential receipt at once to the Okayama missionary, and now we have his answer-which the "old Captain" may have had on board during his long Pacific cruise:

Dear Mr. Martin: Your welcome letter and the \$35 (for annual support and education of one girl) have come to hand. That was a funny blunder that led to the gift, but I assure you there was no blunder in sending the money to educate O Hana and her friends. Laughing over the funny side of the story one feels like calling this the "rice, readers and risibles fund," but thinking of the special providences rund, but thinking of the special providences to which you call attention in *The Congregationalist* of April 26, having to do with persons in different parts of the world, he feels like naming it the "rice, readers and religious

fund," a new rendering of the "three R's."

Well, here is a picture of your flower girl
and two of her friends. The other two girls well, nere is a picture of your flower girl and two of her friends. The other two girls of the five [advanced students in the San-Yo school] have left the Orphanage and are supporting themselves. So I plead for three only. They are three of the best—I may safely say, the three best—girls now in the Orphanage. They are: O Hana San (Miss Flower), O Tane San (Miss Seed), and O Koto San (Miss Harp). The koto is the name of the long musical instrument with thirteen strings on which Japanese girls are taught to play.

Your old friend, O Hana San, is the one standing, O Tane San is the shortest of the three and sits at the right, while the one on the left is O Koto San, who plays on wooden rice-buckets and paper dustpans instead of harps and lyres. I asked O Hana San to speak for herself and here is her letter. She could not be induced to attempt English this

ould not be induced to attempt English this time, but I inclose a translation.

A dear Cornerer who lived in Woroester, Mass., and was called to the upper mansion last year, left a sum of money which, by direc-tion of her parents, has been used, in part, to tide over the interval until you and your readtide over the interval until you and your readers were heard from once more. Thus heaven and earth are united in giving needed aid to these "three little maids at school." You will be interested to know that Mr. —, whose name appears on the photograph, was an orphan brought up in the Asylum, who married an Orphanage graduate and is now a successful photographer in the city, and a fine Christian man. Christian man.

Yours gratefully and hopefully,
Okayama, Japan.
J. H. P.

In order that you may verify Dr. Pettee's translation, a section of O Hana's original letter has been electrotyped. This was sent to the missionary home at Auburndale to make sure of it, and was read by Hon. Mr. Saibara, formerly president of the Doshisha, who is now studying in this country. You will remember that Japanese writing is read from top to bottom, beginning at the right hand:

My Dear Friends: It rains every day, and the hot weather is upon us, but I hope you are always well, kept so by the loving care of our Heavenly Father. I am well and study-ing even as you are, so do not be anxious about me. I often thank God and you, my friends, for your help which enables me to

live so much more happily than many other

people in the world.

Shall I tell you what I am doing every day?
I rise at five o'clock, sweep the rooms and put
them in order, breakfast at six, and then go
to morning prayers in the Asylum chapel. At eight o'clock I go to San Yo (Sunny mountain-side) Girls' School, where I spend every day six happy hours with my books and my teach ers. After coming home from school I spen the rest of the day caring for those little chil-dren who, like me, have no father or mother.

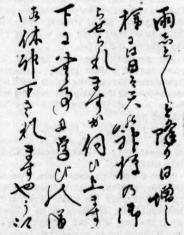


I am a member of the Ai Rin (Love your I am a member of the Ai Rin (Love your neighbor) C. E. Society, which holds its meetings every Tuesday evening at Mrs. P-ttee's. On Sunday I teach a class of little children in the Asylum Sunday School, and after that attend the regular church service in the city. Please pray for me that when I am a woman I may do good work for God and his suffering children.

Your sister in Christ,

HANAYO YOSHIDA.

What a happy glimpse that gives of the new life of the orphan girl in school and



in simple Christian work. I have no doubt that the Ai Rin spirit in us will make sure that our young neighbor on the opposite side of the globe is kept in her school till she has completed her education. I have now in hand \$15.50 towards O Hana's scholarship of \$35. A generous part of this has recently come from a Sunday school in Ogden, Utah, with a note from their teacher:

... The children are glad to give the money from their "birthday bank" to help pay for the education of the three girls who are being fitted for teachers among their people. We shall all watch with greater interest the prog-ress they make, and read whatever the Corner has to tell shout them. has to tell about them. Mrs. E.

Here are two other letters I have received in the same line :

Dear Mr. Martin: I have never written you before, but we read the Conversation Cor-ner, and we want to send something for O Hana San. I am seven years old and Ruth is four, and we are going to pay out of our allowance for our little Japanese sisters, and pray for them every day.

Dundee, Ill. JEAN McC.

Dear Mr. Martin: I am glad to be a Cornerer. As I am now in the "corner," may I put in a thumb and draw out a plum for O Hana San—which is ——cents for her?

Andover, Mass. ABB

All of which will in due time throw so much extra sunshine into that "sunny mountain-side" schoolroom in far-away Japan!

For the Old Folks

"THE CITY OF REST"

The poem asked for July 26, beginning "O little birds fly east, O little birds fly west," was associated incorrectly with Mrs. Browning's "O, the little birds sang east," etc. E. T. L. of Oberlin, O., sends a copy of the poem evidently intended, saying that she copied it from "Heaven-ward," where it is credited to "House-There are five stanzas, the hold Words." first being:

O birds from out the east, O birds from out the

west,
Have you found that happy city in all your weary
quest?
Tell me, tell me, from earth's wanderings may the
heart find glad surcease;
Can you show me, as an earnest, any olive-branch

of peace I am weary of life's trouble, of its sin and toil and care:

I am faithless, crushing in my heart so many a fruit-

less prayer;
O birds from out the east, O birds from out the west,
Can you tell me of that city "the name of which is
Rest?"

"DESPONDING ON OUR WAY"

Who is the author of the lines, beginning as below, and what is the rest of the poem? I have supposed it was written by F. R. Havergal, but would like to know. Lee, Mass.

Are we right to be desponding on our way, And to chafe against the worries of each day, To rebel with restless spirit at our lot— Is this right, if we are Christians? Surely not.

I cannot find it in Miss Havergal's works, but she wrote many pieces not included in her collected poems.

"LAMP OF MY FEET'

The publication in The Congregationalist of June 21 of Richard Wilton's "Holy Scripor June 21 or Monard Wilton's "Holy Scrip-tures" moves me to inquire if any of your "Cornerers" can tell me where to find an apostrophe to the Bible written many years ago, commencing (as I remember) thus:

Lamp of my feet, when other lights had falled me, How shall I bless thy never-clouded beams! Troubled and dark had been my path without thee, Like a long night of varied fearful dreams.

Winchendon, Mass.

J. F. F.



Lessons in Nation Building*

XII. The Permanent Influence of a Great Leader

BY REV. A. E. DUNNING

wrote the epilogue of the drama of the great founder of the Hebrew nation. But in simplicity, comprehensiveness and dignity, it is a fitting conclusion of his life story. It is not strange that Jews, Mo-hammedans and Christians have added traditions to the record. They have told of a cloud embracing him as he disappeared from sight; of the kiss of Jehovah drawing forth his departing spirit; of his ascension to heaven amid the struggles of good and evil spirits for the possession of his body. This last tradition has even found recognition in the New Testament [Jude 9]. But the chronicler of his death has only named these four things which sum up his life and its abiding influence among men:

1. His view of the promised land [Deut. 34: 1-4]. It was a long time since the exiled Hebrew shepherd had stood beside the flaming acacia tree in the desert and received the revelation of the God who proclaimed himself as I AM, and that he had come down to bring the Hebrew people out of Egypt "unto a good land and a large, unto a land flowing with milk and honey" [Ex. 3: 8]. The journeys had been wearisome, the discouragements many, the toil great. But at last the old lieutenant of Jehovah stood on Mt. Nebo and saw below in the plain the tents of the people he had led so long, who now were waiting before the rich plain of Jericho, with its waving palms, the key to the promised land. His eye followed the billowy hills rising away to snowcapped Hermon on the north, and sloping down to the western sea.

Moses had achieved the purpose of his life. It was long after the Hebrews entered Palestine that the names of the tribes became attached to the territory mentioned here [v. 2], but his name was to be associated with it forever. The laws he had made would shape the history of its inhabitants and be engraved on its monuments. He had organized a nation and he saw their future home. What a conception was this of the leader dying with his object gained, dying into the life of a great people born under his hand, and thus to pass into the heavens!

A tradition remained that he was forbidden to enter the land because he had been angry on account of the unreasonableness of the people when they clamored for water in the desert [Deut. 32: 51, 52]. This gave a human touch to his apotheosis and left him still one with his people. But it mattered little that he did not tread on the soil where he planted Israel. The leader who has written his thoughts as laws and motives on the hearts of men is immortal.

2. His death and the mourning for him [vs. 5-8]. Moses died as the founder and leader of such a nation as Israel might be expected to die. His death was not grad-There was no abatement of his prowess, no growing feebleness of his power or wisdom. Looking on the land he had long sought for his people, with a prophetic vision of their future strength

An unknown hand at an unknown time uttered in majestic words, he laid down his office and was gone. He was greatest when he died, and his grave being unknown, he lived on in the thoughts of those who depended on him. After many centuries he and Elijah, the two men whose mysterious disappearance had hardly been associated with death in Israel's history, reappeared on the mountain when the glory of God shone through the mortal body of the Messiah whose mission they had prefigured.

The mourning of the people revealed to them the character of their leader and testified to their loyalty to him. It expressed their remembrance of his selfdenial and their ingratitude, their sympathy with him in his disappointment that he could not share their experience in the promised land, their regret for their loss and their fear for the future without his presence.

When this lesson is studied in our Sunday schools, but little more than a year will have passed since President McKinley died. Not even Moses had been more cruelly misrepresented or more bitterly denounced than he had been. But no nation ever mourned the loss of a leader more deeply than the people of this nation mourned the death of their President. Then his real character, his motives, his value to the people appeared. The strength of a nation lies in its just estimate of its leaders while they are living.

3. His transmission of his office to Joshua [v. 9]. During his life Moses had imparted his wisdom and his spirit to his successor. His death did not shake the confidence of the people in the stability of the government, but strengthened their loyalty to the man on whom his mantle fell. One of the greatest achievements of Moses was his provision, from the beginning of the nation, for its continuance along the lines he had laid down. No one can be strong in any calling who has no plans for the continuance of his work after it shall have fallen from his

4. His place in the history of Israel [vs. 10-12]. Moses was not only the founder of a nation, but of a religion. And the religion which he founded issued in the coming of Christ and of the Christianity which is becoming the supreme power in the world. He revealed Jehovah as the God of righteousness, mercy and truth. He established a holy day for the worship of that God, a sanctuary where men could meet him, and wrote a holy book which contains his law.

Moses is a living, human personality. While he stands apart from men in the majesty of the great lawgiver, he is so revealed in the books of the Old Testament which bear his name that we feel the life which pulses through him, see him in his deeds, hear him in his words. It is questioned by some whether Moses was an actual historic person. His presence in the life of the world through all the ages since and now is sufficient answer to that question.

In studying the work of critics of Moses we may apprehend its incompleteness and the reason why Biblical criticism is often

resented by many who cannot intelligently discuss its problems. Professor Cheyne in the Encyclopedia Biblica uses the skill of the scholar to prove how far this ancient figure can be stripped of the qualities which men in later ages attributed to him in the records of the history of Israel. Professor Bennett in Hastings's Bible Dictionary, using the same materials in less iconoclastic temper, presents the same figure as more noble and real. But neither of these writers shows us Moses. If he is mainly an ideal created by the Hebrew nation, then the problem is changed but not solved. Moses lives. The God he revealed is not the fullness of the Father whom Jesus revealed, but he is the same God, just, merciful, faithful, invisible and spiritual. The law of Moses is in our laws. His spirit invites our homage. The critic who takes away his personality has missed its reality, not destroyed it. Men want and welcome the teacher who more fully interprets Israel's lawgiver and leader, whom they already hear and

Socialism vs. Democracy

A great American has said, "Democracy means not, 'I'm as good as you are,' but it means, 'You're as good as I am.'" The first is individualism, conceited, arro-The first is individualism, conceited, arrogant and dividing. It proposes to be the government; it never dreams that self-government is the result of being first divinely governed. It emphasizes liberty and is silent about law. It is too thoroughly employed with itself to reflect that liberty is the shield of law, and that only truth can make men free. "I'm as that liberty is the shield of law, and that only truth can make men free. "I'm as good as you are"—this is Babel-building on the plain of Shinar. It writes each man's particular name on one vitrified brick, as if some day humanity, consolidated and wild-eyed, must not, as God's servant, tear it all down. It is ultimately against man's civil government, as it is at the first against God's government. When every man in the great community of men shouts, "I'm as good as you are!" then, indeed, is the confusion of tongues. The more it works at uniformity, the more despairful grows the hope of unity. At last nobody understands anybody else. Each man has formed a society of one member.

But there is another spirit of democracy the Holy Spirit, the spirit of wholeness and health, the spirit of holiness, the spirit which is Christ's own life. We accept Mr. Lowell's word, in this sense, when he says, "Christ was the first true democrat that ever breathed." Then we have moved from the chatter of the plain of Shinar to the eloquence of Pentecost, from Rehel to that Clarious unions norm. of Shinar to the eloquence of Pentecost, from Babel to that glorious upper room. Christ makes a revelation of God in man, as God makes the revelation of himself in Christ. It is this revelation which, with tongues of fire, says, not "I'm as good as you are," but "You're as good as I am." Christ's valuation of the other man, his saving of all men, of every grade, by his own sacrificial life and its issue, his creation of indubitable equality of men before his cross on Calvary—these are the bases his cross on Calvary--these are the bases of triumphal democracy.—From a sermon by Rev. F. A. Gunsaulus, D. D., preached in the City Temple, London, and reported in the Christian Commonwealth.

Last summer the heat was so terrific on certain days that wax models in the show windows actually melted. An especially fine model, a veritable Juno, lost her nose; her finely molded cheeks ran away in tiny wax rivulets, her eyebrows shifted, and her ears dripped to her shoulders. She was a sight. That is the way hot weather affects the makebelieve, wax, show-window Christian. His pious robustness will melt and run down at the heel by July or August .- Rev. Charles L.

^{*}International Sunday School Lesson for Sept.

The Literature of the Day

RELIGION

The Religion of the Teutons, by P. D. Chante-ple De La Saussaye. Translated by Bert J. Vos and edited by Prof. Morris Jastrow, Jr. pp. 500. Ginn & O.

Ghm & Co.

This book calls attention to the "wave theory" which has not superseded but at least has modified the "genealogical theory" of primitive peoples. Comparative mythology no or bases its results wholly on linguistic es. What is common in the life of different races is as much the result of historic contact as of unity of descent. The Teutons put new wine into old bottles. The heroic sagas new wine into old bottles. The heroic sagas are witnesses to the history of religion. They transport us to the mood of a prehistoric period, but we must recognize that they were composed in the later middle ages. There composed in the later middle ages. There is a naïve combination of Christian subject-matter with heathen thought and feeling. Detailed investigation is not presented, but a history of the science of mythology, a delineation of the peoples and a survey of the conceptions are given with such style and scholarship as to make a useful university extension headbook. andbook.

The Book of Daniel and the Minor Prophets. pp. 242. J. B. Lippincott Co. 60 cents net. Edited by Dr. Sinker with frontispiece, a photograph reproduction of G. F. Watts's Jonah.

The Gospel According to St. Luke. pp. 150, J. B. Lippincott Co. 60 cents net. Edited by Dr. M. R. Vincent, with photo-graph reproduction of Rossetti's Annuncia-tion. The notes in both these volumes are valuable, those of Dr. Vincent on Luke esvariable, those of Dr. vincent on Luke es-pecially. As in the other volumes of Dent's Bible, full references are given to Biblical allusions in English literature which will be helpful to ministers and throw light on the texts from various points of view.

The King's Stewards, by Rev. Louis Albert Banks, D.D. pp. 315. American Tract Society. \$1.25.

\$1.25.

Dr. Banks has the art of compelling and holding attention. His style is lively and strong and his illustrations are telling. This book is just what one would like to get into the hands of young men—to whom, indeed, it is especially addressed. And preachers will find it suggestive and stimulating. There is a portrait of the preacher prefixed.

General Assembly of the Presbyterian Church; Reports of the Board, 1902.

The Practice of Immortality, by Washington Gladden, Pilgrim Press.

An admirable essay on a subject which calls imperatively for greater attention than it is receiving by Christian preachers and leaders. Dr. Gladden holds that we get our assurance of immortality by assuming and thus by knowing a good God overruling all life, with eternity to work in and bringing forth good out of evil. This theory "makes sense of life" and gives the highest motives for virtue.

The College Man in Doubt, by Nolan Rice Best. pp. 78. Presb. Board of Publication. 50

cents net.

Successful in sketching that period of chaos
and in making a survey of the highway out of
it. The brotherly, sympathetic tone in which
it is written impresses us as thoroughly gen-

William Hazlitt, by Augustine Birrell. pp. 245. Macmillan Co. 75 cents net. A happy conjunction of biographer and biographes. Mr. Birrell has a happy turn of thought which now and then becomes a fine quality of humor. In Hazlitt he has a theme which abounds in contradictions and incon which abounds in contradictions and incongruities. Hazlitt was critic and essayist, and his books have survived the years. His life was perturbed by poverty and seamed with bitter quarrels. Yet he died with the words on his lips, "I have had a happy life." Rightly the biographer lingers longest on the works, for the life was not in all respects lovable or laudable. He makes us understand the man and share something of his admiration for the writer.

Shadow and Light, by Mifflin Wistar Gibbs. Introduction by Booker T. Washington. pp. 372. Printed for the author at Washington, D. U.

The autobiography of a widely known Ameri-

can Negro. Mr. Gibbs was born in Philadel-phia and did not have the bitter experience of slavery. Of his first contact with the system, of his acquaintance with the great emancipa-tion leaders, white and black, of the workings of the underground railroad and of a long career as lawyer, politician and representa-tive of the United States in the consular serv-ice, he writes in an interesting but too dis-cursive way. There is an introduction by Booker Washington and a number of portraits.

Matthew Arnold, by Herbert W. Paul. pp. 188. Macmilian Co. 75 cents. It is enough to say of this volume in Morley's English Men of Letters Series, that it does not fall below the requirements of its theme. It centains not a little keen literary criticism when it treats of Arnold's pet mannerisms in style, and is so conscientious in pointing out the false criticism of Tolstoi that the exposition and explanation of the devoted student become no less interesting than the theories

James Tufts, a Memorial, edited by James Hayden Tufts. pp. 145. Paper covers. Uni-versity of Chicago Press.

A record of a noble Christian, a faithful teacher and a useful citizen, by his son, with deserved tributes by those who knew him

Cap and Gown, selected by R. L. Paget. pp. 331. L. C. Page & Co. \$1.25. Collected from the college magazines. The atmosphere of these verses is delightfully free atmosphere of these verses is delightfully free from the bitterness and aff-ctation which mar so much of the maturer poetry which comes to us. Life is still full of joyful expectations. The cynicism is only skin deep, put on like a mask, and not the fruit of experience. The love-making has just a touch of seriousness without disillusionment. There is imitation, but there is also promise. We have found it a refreshing book, full of suggestions of the buoyant youth which made the verse. And the literary quality is quite unexpectedly

Pine Tree Ballads, by Holman F. Day. pp. 256. Small, Maynard & Co. \$1.00. Character studies in verse, most of it dialect verse. The stage is the state of Maine, with its varieties of humanity from coast and farm and city and forest. There is considerable crude human nature described with occasional power and farmers. sional power and frequent bumor.

English Lyrics of a Finnish Harp, by Herman M. Donner. pp. 71. Richard G. Badger.

\$1.25. Finland's wrongs at the hands of her Russian masters give a good occasion for this book of translations and original verses by a Finnish-American. The translations give an admirable glimpse of a romantic and patriotic litera-ture. Mr. Donner does not always use Eng-lish with full idiomatic freedom, but he has the vision of a true poet

Moses, A Drama by Charles Hovey Brown. Gorham Press, Boston. Founded on Hebrew and Egyptian tradition. Mr. Brown has given much thought and pains to the subject, but his play is too long for the stage, too long also, we fear, for the patience of most readers. Nor has his verse either the flexibility or the music that would entitle it to be considered as effective literature.

Songs, by James Vila Blake. pp. 109. Jas. H. West Co., Boston. West Co., Boston.

The first book of verse we have ever seen which required a musical score to give its metrical movement! It is all very well for a poet to consider the music of verse, but a reader without humor might resent the machinery as well as the insult to his intelligence also offered by the obvious footnotes.

FICTION Jezebel, by Lafayette McLaws. pp. 490. Lothrop Pub. Co. \$1.50.

It is curious to find the wife of King Ahab, a It is curious to find the wife of King Ahab, a name proverbial for wickedness, promoted into the heroine of a romance! It is the beautiful, young, loving Jezebel with which the tale opens. Her gradual growth in cruelty and hatred and its effect on the people make the story. Miss McLaws draws freely on her imagination as well as on the Old Testament for her incidents, and the navrative is supposed to be told by an Egyptian dwarf attached to the service of the queen and passionately de-

The Romance of Leonardo da Vinci, by Dmitri Merrjkowski. pp. 463. G. P. Putnam's Sons. \$1.50 net.

\$1.50 net.

We find this romance somewhat difficult to understand. It contains a great deal of curious information and some striking scenes; but the jumble of characters and countries and history and tradition is confusing, and Leonardo's own character is irresolutely painted and gives no effect of life. His calm affects one like indolence, his indifferer ce to the practical side of life like childish incompetence, his unor the like children incompetence, his un-certainties and vacillations irritate and dis-appoint. If Da Vinci was really what his romantic biographer makes him out to be, it is easy to understand why so much of his fame is traditional. The authorized translation is

Amor Victor—A Novel of Ephesus and Rome, by Orr Kenyon. pp. 424. Frederick A. Stokes Co. \$1.50.

The imitativeness of this romance strikes us more forcibly than its greatness. From its Latin title onward it follows closely on the lines of Quo Vadis. Like that it chronicles the gradual conversion of a splendid young barbarian by the influence of a Christian maid. Domitian is the emperor of the tale instead of Nero. It is more heavily spiced with martyrdoms and tortures and enlivened with amatory incidents, but the recipe is so closely followed that it is safe to say had Quo Vadis never been written there would never have been an Amor Victor.

MISCELLANEOUS

Handbook of Best Readings, selected and edited by S. H. Clark. pp. 561. Chas. Scribner's Sons. \$1.50 net.

In the nature of things no book of this kind in the nature of things no book of this kind can be complete, it must be judged by its in-clusions. As the material for readings is well selected and arranged, holding to a high stand-ard of taste in its departments of dramatic narration, humor and pathos, both in prose and verse, we can heartily commend it to our readers

Health, Speech and Song, by Jutta Bell-Hanske. pp. 159. E. P. Dutton & Co. \$1.25

An illustrated treatise on the voice and the an inustrated by the relation of personal experience. Criticises false methods and tendencies. Will be helpfully suggestive to students.

The Building of a Cathedral, by Bishop Henry Y. Satterlee, D. D., LL. D. pp. 74. Church Missions House.

An account of the inception and progress of the work of providing a cathedral for the dio-cese of Washington, by the bishop. With illustrations.

Comforting Words for Sorrowing Mothers. Compiled by Gertrude Benedict Curils. pp. 71. Fleming H. Revell Co.

A pretty book of selected and original verse for comfort in the loss of little children. There is good material and the pictures will add to the value of the book for some. It is the kind of book many people like to give as a present and will be helpful in a trying time.

The Spindle Side of Scottish Song, by Jessie P. Findlay. pp. 200. E. P. Dutton & Co. \$1.50

Studies of the lives of a group of Scotch women who have written famous songs, with women who have written famous songs, with portraits. The ten singers represented prove to be picturesquely different in character and surroundings. The book hardly belongs to the shelf of serious studies, but it is entertaining and will do something, perhaps, to keep alive the interest in these old, pathetic and beautiful Scotch songs, The Land of the Leal, Auld Robin Gray, The Flowers of the Forest, and their writers are certainly worth knowing.

Past and Present, by Thos. Carlyle. pp. 400. Macmillan Co. 50 cents.

Westward Ho! by Charles Kingsley. pp. 401, 418. 2 vols. Macmilian Co. 50 cents.

Carlyle as historian and prophet, and Charles Kingsley's greatest book, in the ideal form of the Temple classics, would make delightful pocket companions for travel.

In and Around New York

Manhattan Church, New York city, which dedicated its new edifice in January last, begins its first full year in its permanent home this season. The new building, as unique in plan as attractive in architecture, is already proving its excellence. Situated on Broadproving its excellence. Situated on Broad-way at Seventy-sixth Street, it is in the midst of a dense population including every class, but particularly young families and students in advanced schools, who come to New York from all parts of the country. The universi-ties are on the same side of the city.

Manhattan Church is always open and a great variety of work is already going for-ward. A daily kindergarten, large clubs for boys and girls, sewing school, singing class, young women's club, men's club, Women's Guild, embracing all departments of women's work, and several courses of weekly lectures are already established. The spirit of the church is thoroughly hospitable and friendly. this proving that there is no reason why Christians coming to live in New York may not find the same hearty, kindly Congrega-tional fellowship that they enjoyed at home.

New York took a vacation in July and August. Never were so many churches closed and never so few worshipers in the few churches that kept open. The lack of reli-gious activity was unprecedented Mr. Morgan filled the Fifth Avenue Presbyterian Church a few Sundays, and then it and the Brick Presbyterian closed. The tabernacle has had in its temporary hall fair congregations. Dr. MacLaurin in Brooklyn has tracted many. In Harlem, where Pilgrim Church united with four others, and worshiped first in a Baptist and then in a Methodist church, attendance has been meager. The three tents have been packed, and the churchservices on Sunday evenings drew crowds until the pastors departed for vacations. The summer has been absolutely featureless, and money raising, young people's work, every-thing, has been at a standstill. Two or three pulpits have been filled, none of first impore, and small building plans to the number of eight or ten have been matured. In benev-olence the record is better. A parishioner of the Old First Presbyterian Church gave Princeton Seminary \$500,000 in her will, and a member of Calvary Episcopal Church gave \$4,000,000 for convalescent homes. C. A. work was kept up to its summer standard, and mission churches in the Bronx, all denominations, held their own well.

A Vigorous Fall Campaign

Because religious New York has been quiet, it does not follow that the fall outlook is dull. On the contrary, plans are laid for a fall and winter of remarkable activity. First, a campaign of money raising such as even New York never knew is to be inaugurated. Amounts to be asked for run into the millions and the season is not yet opened. Buildings, also worth millions, for which funds are already in hand, are to be dedicated. Others like the tabernacle are to be started. New York is torn up, street, alley and plot, but be hind its full proportion of this improvement is religious enterprise. The transfer of the Bible school from Montelair and other causes are to result, it seems, in a great revival of Bible study, in which Methodists may lead with their new institute plan, aimed to make lay Methodists trained and experienced soul winners. Method sts and others will attempt some things that Mr. Pope of New Haven outlined at Northfield. Signs appear of a successful evangelistic campaign this fall, to be led by Presbyterians. Ten new missions, representing almost as many religious bodies, are planned in suburbs of the Bronx, in Newark and in Brocklyn. Drs. Hillis, Stevenson, Smith, Shaw, Chapman and others are to be

in their pulpits next Sunday. The new pastor of Brick Church, Dr. W. R. Richards, the new ector of All Souls', Dr. Mc Connell of Broo lyn, who succeeds Dr. Heber Newton, and Dr. Strong, who comes to Christ Episcopal parish, long vacant, will soon enter upon their new

sful Tent Meetings

The Presbyterian tent, in which services have been held nightly for ten weeks, is to close after next Sunday. The committee on evangelistic work of the Presbytery of New York, under the direction of which the tent has been maintained, is much encouraged with the summer's work and has already decided to plan on a larger scale for next year. As a rule, congregations in the tent have been large, and on several occasions its capacity has been overtaxed. This is the more extraor-dinary in view of the fact that no speakers of unusual reputation have been heard, most of the preachers being local pastors and secreta-ries. The cost of maintaining these services has been about \$2,000, including the cost of the tent and its flooring.

Church extension in the outlying parts of the city is engaging the attention of leaders in nearly all religious bodies, notably among Episcopalians. The first new mission to be opened this fall will be under the direction of the Church Extension Committee of the Reformed Church, Classis of New York, and will be located in Tremont, at 177th Street and Prospect Avenue. Temporary quarters have been secured and a Sunday school will be opened next Sunday, preaching services being inaugurated as soon as possible. The Church Extension Committee has gone about the work in a most businesslike manner, and if system can help, the project should be successful from the start. A Rutgers student has been canvassing the neighborhood all summer and has secured promise of support from many fam-There is no other church in the immediate locality. The Church Extension Committee of the New York Classis has a fund of several thousand dollars, part of a legacy, which is to be devoted to the work in Bronx Borough, but it is expected that the mission new to be started, as well as others to follow, will be almost self-supporting from the outset.

Paddock vs. Devery

Those who follow New York municipal affairs will remember that about a year ago Rev. R. L Paddock, then vicar of the Episcopal Pro-Cathedral, said some plain things about the corruption of the police force as made evident by their protection of vice on the East Side. Mr. Paddock left the Pro-Cathe-

dral to become rector of Holy Apostles' Church on the West Side of the city at Twentyeighth Street, and in a section where Willia S. Devery, former chief of police, is striving for political leadership. Mr. Devery's methods in this field are as obnoxious to good citizens as were those he formerly exercised as head of the police force, and Mr. Paddock last Sunday in his evening address warned his parishioners against "Deverylsm" in all its forms, but particularly and locally against the free excursions, free food and free beer with which he is seeking to buy the favor of Democratic voters. Mr. Paddock has been characteristically answered by the ex-police officer, and has been forced, rather against his will, into a virtual leadership of the fight against Devery. The situation is unique, in that Mr. Paddock, working in a field distant from the one in which he came into opposition with the pelice, finds himself pitted against the same element manifesting itself in a dif-

New Fall Suits and Cloaks.

IF you contemplate the purchase of a new suit or cloak, it would certainly be to your advantage to write for our new Fall and Winter Catalogue, which will be sent free, together with samples of the materials from which we make our garments. We keep no ready made stock, but make everything especially to order, thus insuring the perfection of fit and finish. And remember this — whatever you order may be sent back if unsatisfactory, and we will refund your money. back if unsatisfac-tory, and we will re-fund your money. Our Catalogue il-lustrates: Suits, well-tailored,

Suits, well-tailored, Suits, well-tailored, Suits, well-tailored, Suits, well-tailored, Suits, well-tailored, Suits, Suit

CHERTHE WEEK WEEK Some watchmakers harp on Railroad Watches. More than twenty **Elgin Watches** have been sold for every mile of railway trackage in the world. Sold by every jeweler in the land; guaranteed by the world's greatest watch works. ELGIN NATIONAL WATCH CO.

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A Church's Experiment with Boys

By Rev. John L. Sewall, St. Albans, Vt.

To the camp fire now we come, as the evening shadows fall,

And the day with all its work and play is gone;
Now we pile the driftwood high as we gather one

and all, While the darkness of the deepening night comes

Sing! boys, sing! our fire is gleaming; Sing in tuneful melody; And beneath the starry sky, let our voices make

reply,
As we cheer and cheer again for B. M. C.

Of all the experiences of a pastor's summer these words, ringing out to the tune of "Tramp, tramp, tramp, the boys are marching," bring back one of the gladdest and best. A gravelly beach stretching out into St. Albans Bay just as it widens into the broader reach of Lake Champlain; over-arching elms; across a tiny bay seven tents gleaming white; a blazing fire, and stretched out before it on their blankets twenty-three boys clad in khaki uniforms, talking over the day's experiences, at once exhilarated by the novelty of their surroundings and subdued by the beauty of the night—that is a vision worth keeping in memory's picture gallery. If in directing efforts to solve the "boy problem" in religious work his natural tastes have any bearing, this recent experiment of one church may be worthy of record and suggestive to others seeking something which will meet both the needs and desires of these "men of tomorrow."

During the last year the boys in our Sunday school, between the ages of eight and fifteen, have been gathered into a group rather than a formal organization, for service to the church in the way of doing errands for the pastor, distributing calendars on Saturday evening to shut-ins, etc. Taking the name of the Boys' Messenger Corps, military drill began early

last winter, cadet guns being furnished by an interested friend, and uniforms of the material and pattern used in the United States army being procured. The objective point was a week's camping on the model of the annual state militia's outing; and faithfully did the boys drill week by week and save their dimes toward meeting the expenses of the camp. Hathaway's Point, seven miles dis--a favorite spot for cottages and tent parties—was chosen as an almost ideal loca tion. A cottage served for mess-hall; next it was the parade ground and beyond the tents were pitched in a most approved "military street. The pastor was ex officio commanderin-chief; but the military drill was in charge of two young men in our congregation who had been with the Vermont regiment at their Southern camp in the Spanish-American War, being the regiment's chief musician Another young man acted as quartermaster; still another was in charge of the four boats, which were in great demand; and two more were kept busy in the culinary department.

Favored with exceptionally fine weather, the daily routine went with increasing smoothness and success. Reveille was at 6 A. M., and mess-call at seven; while in line before the mess-hall all engaged in morning worship, ending with the Lord's Prayer in unison. After breakfast tents were put in order, and a rigid inspection followed, with increasingly good results. Boating, baseball and athletic sports occupied the morning; after dinner was a quiet hour for reading and rest before three, the time for the daily frolic in the waves. At five came dress parade, with the "sunset gun"—a gigantic cannon cracker, in the absence of genuine artillery-and the lowering of the flag. After another hearty meal at six came the gathering around the camp fire, the social event of the day, and in the pastor's thought the most important. This was the time for fun at its height; here the cheers resounded most lustily:

Rah! Rah! hoo, rah! Rah! hoo, ree! Who are we? B. M. C! Boom-a-racker! Boom-a-racker! Bow, wow, wow! Ching-a-lacker, ching-a-lacker, chow, chow, chow! Chee, chee, chee! Who are we? We are the members of the B. M. C!

Here, too, the favorite songs were sung, cor-net solos enjoyed and the praises of the genial host were sung in such strains as these, to the rollicking tune of Solomon Levi:

There is a bay not far away, on the shores of Lake Champlain, Where campers go to fish and row and soldier boys to train;

A big red barn and farmhouse, where everything's O. K.

And the man who manages farm and all is Hiram

Hathaway!
Hi-ram! Hiram Hathaway!
Hi-ram! Hiram hath a way
Of making boys so happy, through every passing

day, Our guns we'll stack, and we'll never go back On Hiram Hathaway!

The appreciation of the company for their surroundings and their fare found still further expression in the following lines:

Upon this farm, secure from harm, from morn till late at night,

late at night,
The boys may roam, and feel at home, and take
their food all right;
There's Jersey milk as fine as silk, and eggs that
all must praise;
The butter they make, it takes the cake, at Hiram

As the darkness deepened and the fire burned low, the boys were ready for something else. low, the boys were ready for something else.

These were golden opportunities for the biggest boy among them to talk about Fun—
Good and Bad; about Obeying and Commanding; and after a day when rivalry between two baseball teams had risen to a high pitch, to give suggestions as to how the true sportsman plays not simply to beat an an-tagonist, but to do his level best in generous After such a talk every one was ready for a stanza of America or Nearer, My God, to Thee, the repetition in concert of the Twenty-third Psalm, and a word of good night prayer. Then come the march back to the tents, "Tattoo" with its roll-call and assignment of the morrow's details for kitchen duty, telephone service (no soft snap for the first day or two, with anxious parents continually inquiring for boys, some of whom had never slept away from father and mother before) and gathering driftwood for the camp fire. A few moments more of busy preparation for the night; inquiries at each tent as to whether every one is "all right"; and then the notes of that most beautiful of all the bugle calls, "Taps," floated upon the night breeze. At its close every tent was dark and quiet; and the "general staff" gathered for a few moments of congratulation that all had gone well for another day, and none of the small irrepressibles had fallen into the lake.

All too quickly passed the days from Mon-day till Friday, when visitors came in large numbers, and dress parade went so well that the boys were obliged, in defiance of precedent, to respond to an encore. At camp fire that night the pastor told them to remember that the outing they had so much enjoyed was the gift, not of any one person or group, but of their church, and that they must express their gratitude in coming days by renewed loyalty to that church.

I believe the secret of the success of this venture lay in three things. First, a genuine and carefully planned effort to give the boys all possible pleasure that could be packed into that week; next, plenty of capable helpers to share the responsibility, no light load for one or for all to carry; and finally, the military discipline, of whose value for boys I am more and more convinced. That magic word, "Fall in!" and the obedience to it which becomes automatic, is the indispensa-ble key to either safety or happiness for two dozen boys turned loose for a week at a lakeside. We have read of the street car conductor who, after assisting a lady with a long line of urchins asked, "Are these all your boys, or is this a picnic?" and received this emphatic reply, "I'd like you to understand that these are all my boys, and it's no picnic!" If any pastor tries to copy this experiment, let him not delude himself with the idea that it can serve as a bit of his vacation; for when the week closes and he sees each tired and happy boy start for home at the com-mand, "Break ranks," he will know that he has been at work; but he will have in his soul a new joy, the consciousness that, more than ever before, they are "his boys."

West Boylston Lays a Corner Stone

The corner stone of the new house of worship was placed just at sunset, Sept. 2. The address was by Rev. G. S. Dodge, brother of the pastor; prayer by Rev. C. H. Toleman; Scripture and placing of the box by the pastor, Rev. J. E. Dodge.

There is a craft, from fore to aft as fine as fine can
be,
As stanch a boat as waves can float, she's called
the Liberty;
Her captain's name is Lealie, and it's one of the best
of days
When he takes us out and brings us back to Hiram
Hathaway's.

But these camp fires were not simply for fun.

As fine as fine can
Congregationalist; also issue of Aug. 30, YearBook of 1900, State Minutes (1902), manuals of the
church, pictures of the pastor, the Brick Church (to
be destroyed), the White Church (of which the new
one takes the place). Woreester papers with important articles of the church's history, and other important documents. A move is being made to place
a Howard, four-face, bour-striking clock in the
two were.

This little church, which, when Mr. Dodge came This little church, when are Jouge cases, was fast losing members owing to the departure of many people from town whose homes were destroyed to make room for the new reservoir, and which was threatened with the loss of its property through litigation, has struggled on bravely and successfully and now faces a bright future. J.

Impaired Digestion

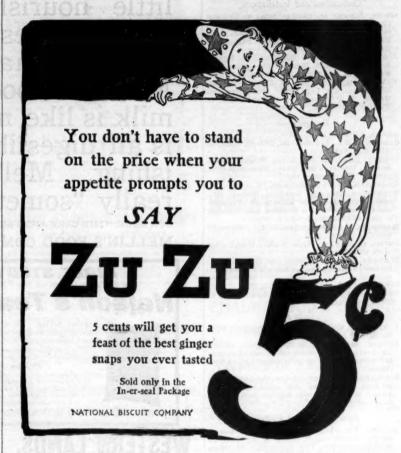
May not be all that is meant by Dyspepsia now, but it will be if neglected.

The uneasiness after eating, fits of nervous headache, sourness of the stomach, and disagreeable belching may not be very bad now, but they will be if the stomach is suffered to

Dyspepsia is such a miserable disease that the tendency to it should be given early at-tention. This is completely overcome by

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Record of the Week

Calls

EVANS, D. ELLIS, Lewis, Io., to Correctionville, Io., and Armour, S. D.
EVANS, SPENCER E., Granby, Ct., to Terryville.
HUMPHREY, ROBT., Mattapoisett, Mass., to North and East Woodstock, Ct. Declines.
MERRILL, WM. C., First Ch., Lynn, Mass., to Santa Barbara, Cal.

MITCHELL, JAS. J., Prairie City, Io., accepts call

TO DE Witt.

BARSON, THOS. J., North Topeka, Kan, declines call to Fredonia, accepting one for a fourth year at North Topeka.

AR NOTH TOPERS.

SPIKER, WM. D., Winthrop, Io., to Centralia, Kan.

STETSON, R. KIDDER, after a five-year pastorate
at Wyanet, Ill., to Mayflower Ch., Chicago. Accepts, to begin Oct. 1.

Ordinations and Installations

Gross, Johann G., Chicago Sem., o. Michigan City, Ind., Aug. 25. Sermon, Rev. J. F. Grove; other parts, Rev. Messrs. H. T. Smidt, John Block, C. A. Dettmers, Wm. Diehl, Supt. M. E.

Block, C. A. Dettmers, Wm. Diehl, Supt. M. E. Eversz, D. D.
JOHNSON, S., Jr. (lic.), o Roodhouse, Ill, Sept. 4.
Sermon, Rev. W. H. Bickers; other parts, Rev. Messrs. Wm. Smith and B. 6. Winter.
MCWHORTER, ANDREW T., o. Union, Me., Aug. 27. Sermon, Rev. L. D. Evans; other parts, Rev. Messrs. E. M. Cousins, F. V. Norcross, S. O. Whitten, A. L. Nutter.

Resignations

Resignations

ADAMS, ALLISON D., Rio, Wis.
CARSON, J. WM., Brewster Ch., Detroit, Mich., to
take effect Nov. 9.
CULVER, CHAS. A., lic., Grand Meadow, Minn.
Becomes teacher in high school, Winnebago City.
EVANS, D. ELLIS, Lewis, Io.
GRANTHAM, LEWIS J., Makanda, Ill.
MCCORMICE, DONALD, Boothbay Harbor, Me.,
after a pastorate of over seven years. The summer visitors gave him a generous sum of money
at his closing service.

MASON, EDWARD B., Brunswick, Me., after a 12 years' pastorate.

SMITH, G. ERNEST, Sauk Center, Minn., after

seven years' service. STEWART, Wm. J., Rosendale and Eldorado, Wis. He contemplates post-graduate work in an East-

ern college.

STRAYER, PAUL M., South Norwalk, Ct.

SWEET, MILO J., Almont, Mich. He will study at
Chicago Seminary.

Gifts

DUNDER, MICH. Individual communion set from

Mr. Samuel French.
BUGENE, ORE. Corner lot 80 feet square, adjoining church building, which will be moved upon it, and parsonage will be built where church now

SEARCH. NEB., Butler Ave. Church. Communion set from First Church. For seven years Butler Avenue has been favored with the loan of a set from Vine St. Church.

New or Unusual Features

New or Unusual Features

AURORA, NEB. In the absence of the pastor, a
morning service was in charge of the Woman's
Missionary Society. Four women made addresses
on various aspects of foreign work.

NEWCASTLE, AUSTRALIA. Seven churches, which
constitute "The United Congregational Church
of Newcastle and District," issue a fortnightly
organ called The Chimes, which has for a
headpiece a chime of bells, each bearing the
name of one of the churches. The editor, Rev.
Loyal L. Wirt, formerly pastor at Nome, Alaska,
is now pastor of Brown St. Church, Newcastle.

Material Improvements

BARRE, MASS. Repairs and memorial windows, costing in all \$4,000.
CHICAGO, ILL., West Pullman. New steam plant. The pastor has raised a guarantee fund and leased ground for a tabernacle to seat 1,400, in preparation for the coming of Evangelist W. A.

Personal

CAVERNO, CHAS., Lombard, Ill., was given 70 gold dollars on his recent seventieth birthday.

KING, E. ALONZO, and wite, received a beautiful library table and other appropriate gifts on their fifth wedding anniversary last month.

SMITH, ALLEN J., Marlboro, N. H., has been granted leave of absence for the winter on account of his health. He will spend a month in Oklahoma, and the winter in Deland, Fin.

SPENCER, JOHN A., late of Presque Isle, Me., has left that place. Charges of conduct unbecoming a Christian minister having been made against him by the Aroostook Co. Congregational Ministerial Association, and he having failed to appear to answer the charges, after being twice notified to do so, the association has voted unanimously to withdraw fellowship from him, and calls on all associations of churches and ministers to refrain from fellowshiping him.

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Educational Notice.

A subscriber of ours. a prominent business man of Boston, writes that he will be very glad to hear from any ambitious reader of The Congregationalist who desires a technical education. This gentleman, whose name is withheld at his request, has at his disposal a few scholarships, limited to Sept. 25, entitling the holder to free tuition in a well-known correspondence school. Write to T. S. B., Box 3737, Boston, Mass., for particulars.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers Afry cents each insertion.

Additional lines ten cents each per insertion.

Seventy pews for sale, with cushions practi-cally new. Address, Treasurer Congregational Church, Groton, Ct.

An American young man of good character wants to work in a Christian home and attend high school. Address Rev. H. K. Santikian, 14 Beacon Street.

Wanted, a home in a family where the best of care will be given to a Christian woman, physically well but mentally feeble. References required. Address E. G. F., care of The Congregationalist.

Protestant Girl, 14 years old, desires situation in a family. Wages \$1.50 per week. Two years in last place. Address Rev. C. L. D. Younkin, Supt. Boston North End Mission, 31 Worcester Sq., Boston.

Paster's Helper. A lady with 25 years' experience in city mission work desires a quiet position in town or country church as pastor's helper, in exchange for pleasant home and small salary. Good references, Mis Mary Ketcham, 37 Pacific Street, Newark, N. J.

A Cuban medical doctor, aged 37, married, without children, desiring to study English for twelve months, wishes to take some position in the United States at a moderate salary, so that he can pay expenses. Has some knowledge of English already, is competent to teach Spanish and is at present the secretary of the Educational Board, Cleinfuegos, Reference can be made to Rev. A. De Barritt, Cleinfuegos, Cuba.

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Worcester Notes

Union rejoices that after two years of waiting it is again to have pastoral leadership.
Dr. Frank Crane began his pastorate there last Sunday morning.

During the summer Plymouth's chapel has been thoroughly renovated, the walls and ceiling re-frescoed, new carpets laid and electric lights installed. The cost of the carpet was borne by the women, the frescoing by an individual. Dr. Virgin will preach three Sundays in September, which concludes his engagement with the church.

At Central during the summer in place of the regular Sunday school sessions, the time was taken by supplying clergymen in a halfhour discussion of some theological or prac-tical religious subject. The four o'clock vespers in place of evening preaching serv proved so successful last year that they will be continued this year, beginning in October. Piedmont's minister, Dr. Willard Scott, has

been seriously ill in Maine during part of his vacation, and the church has extended his leave of absence two weeks.

The pastor of Bethany, Rev. A. G. Todd, has taken no vacation.

The tent meetings conducted by the Ministerial League closed with a grand raily last Sunday with addresses from six speakers, representing as many denominations. Meethave been held every Sunday afternoon and every evening during the summer with audiences varying from fifty to three hundred. The league is well pleased with the results.

E. W. P.

A New Association

Kentucky Central Association was organized in the new house of worship of First Church at Serea, Sept. 2, 3. Rev. Mason Jones was elected moderator and gave a strong and helpful address on Is Congregationalism Needed in Kentucky? An inspiring discussion followed.

M. K. P.

GETTYSBURG AND WASHINGTON.—Personally conducted tour via Pennsylvania Railroad. The tour will leave Boston 6 p. M. via Fall River Line, Sept. 25, in charge of a Pennsylvania railroad tour-ist agent, and will return to Boston Oct. 3. An ist agent, and will return to Boston Oct. 3. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations—all necessary expenses except supper on Fall River Line returning—will be sold at the extremely low rate of \$32 from Boston, and proportionate rates from other points. For itineraries and full information apply to ticket agents; Tourist Agent, 205 Washington Street, Boston, Mass.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers etc., published under this heading at ten cents a line.

AMERICAN SHAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1835. Object: to improve the moral and aocial condition of seamen. Sustains chaplains and missionaries: promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels, publishes the Saulor's Magazine. Seaman's Friend and Life Boat.
Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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The next term will begin Wednesday, September 24, 1902. The Faculty will meet for the admission of Students in the President's room at 9.30 A.M. Rooms will be drawn at 2 P. M. The opening address will be given by PROFESSOR WM. ADAMS BROWN, D. D., on Thursday, Sept. 25, in the Adams Chapel at 4 P. M. E. M. KINGSLEY, Recorder.

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A progressive Christian College, thoroughly equipped with libraries, museums, laboratories, gymnasia. 17 buildings Departments: College, Academy, Theological Seminary, Conservatory of Music. Also courses in Drawing and Painting, and four years' Normal Course in Physical Training for Women. 84 instructors, 1882 students last year. For information address Secretary GEORGE M. JONES, Box E 22, Oberlin, Ohio.

Record of the Week

Calls

EVANS, D. ELLIS, Lewis, Io., to Correctionville, Io., and Armour, S. D.

EVANS, SPENCER E, Granby, Ct., to Terryville.

HUMPHREY, ROBT., Mattapoisett, Mass., to North and East Woodstock, Ct. Declines.

MERRILL, WM. C., First Ch., Lynn, Mass., to Santa Barbara, Cal.

MITCHELL, JAS. J., Prairie City, Io., accepts call to De Witt

to De Witt.

PEARSON, THOS. J., North Topeka, Kan, declines call to Fredonia, accepting one for a fourth year at North Topeka.

SPIKER, WM. D., Winthrop, Io., to Centralia, Kan. STETSON, B. KIDDER, after a five-year pastorate at Wyanet, Ill., to Mayflower Ch., Chicago. Accepts, to begin Oct. 1.

Ordinations and Installations

Ordinations and Installations
GROSS, JOHANN G., Chicago Sem., o. Michigan
City, Ind., Aug. 25. Sermon, Rev. J. F. Grove;
other parts, Rev. Messrs. H. T. Smidt, John
Block, C. A. Dettmers, Wm. Diehl, Supt. M. E.
Eversz, D. D.
JOHNSON, S., JR. (tic.), o. Boodhouse, Ill, Sept. 4.
Sermon, Rev. W. H. Bickers; other parts, Rev.
Messrs. Wm. Smith and B. 8. Winter.
MCWHOETER, ANDREW T., o. Union, Me., Aug.
27. Sermon, Rev. L. D. Evans; other parts, Rev.
Messrs. E. M. Cousins, F. V. Norcross, S. O.
Whitten, A. L. Nutter.

Resignations

ADAMS, ALLISON D., Rio, Wis. CARSON, J. WM., Brewster Ch., Detroit, Mich., to take effect Nov. 9.

take effect Nov. 9.

CULVER, CHAS. A., lic., Grand Meadow, Minn. Becomes teacher in high school, Winnebago City. Evans, D. Ellis, Lewis, Io. Grantham, Lewis J., Makanda, Ill. McCormick, Donald, Boothbay Harbor, Me., after a pastorate of over seven years. The summer visitors gave him a generous sum of money at his closing service.

Mason, Edward B., Brunswick, Me., after a 12 years' pastorate.

Smith, G. Ernest, Sauk Center, Minn., after seven years' service.

Seven years' service.

STEWART, WM. J., Rosendale and Eldorado, Wis.

He contemplates post-graduate work in an East-

ern college.

STRAYER, PAUL M., South Norwalk, Ct.

SWRET, MILO J., Almont, Mich. He will study at
Chicago Seminary.

Gifts

DUNDEE, MICH. Individual communion set from

Mr. Samuel French.

Mr. Samuel French.

UGENE, Ore. Corner lot 80 feet square, adjoining church building, which will be moved upon it, and parsonage will be built where church now stands.

SEARCH. NEB., Butler Ave, Church. Communion set from First Church. For seven years Butler Avenue has been favored with the loan of a set from Vine St. Church.

New or Unusual Features

New or Unusual Features

AURORA, NEB. In the absence of the pastor, a
morning service was in charge of the Woman's

Missionary Society. Four women made addresses
on various aspects of foreign work.

NEWCASTLE, AUSTRALIA. Seven churches, which
constitute "The United Congregational Church
of Newcastle and District," issue a fortnightly
organ called The Chimes, which has for a
headpiece a chime of bells, each bearing the
name of one of the churches. The editor, Rev.
Loyal L. Wirt, formerly pastor at Nome, Alaska,
is now pastor of Brown St. Church, Newcastle.

Material Improvements

BARRE, MASS. Repairs and memorial windows, costing in all \$4,000.
CHICAGO, ILL., West Pullman. New steam plant. The pastor has raised a guarantee fund and leased ground for a tabernacle to seat 1,400, in preparation for the coming of Evangelist W. A. Sunday.

Personal

Personal

CAVERNO, CHAS., Lombard, Ill., was given 70 gold dollars on his recent seventieth birthday.

KING, E. ALONZO, and wite, received a beautiful library table and other appropriate gifts on their fifth wedding anniversary last month.

SMITH, ALLEN J., Marlboro, N. H., has been granted leave of absence for the winter on account of his health. He will spend a month in Oklahoma, and the winter in Deland, Fla.

SPENCER, JOHN A., late of Presque Isle, Me., has left that place. Charges of conduct unbecoming a Christian minister having been made against him by the Arosotok Co. Congregational Ministerial Association, and he baving falled to appear to answer the charges, after being twice notified to do so, the association has voted unanimously to withdraw fellowship from him, and calls on all associations of churches and ministers to refrain from fellowshiping him. from fellowshiping him.

MELLIN'S FOOD

Many babies take large quantities of food but get little nourishment. what is digested, not what is eaten, that nourishes. Mellin's Food with fresh milk is like mother's milk, is all digestible and nourishing. Mellin's Food is "something to eat. really

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Educational Notice.

A subscriber of ours. a prominent business man of Boston, writes that he will be very glad to hear from any ambitious reader of *The Congregationalist* who desires a technical education. This gentleman, whose name is withheld at his request, has at his disposal a few scholarships, limited to Sept. 25, entitling the holder to free tuition in a well-known correspondence school. Write to T. S. B., Box 3737, Boston, Mass., for particulars.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion.
Additional lines ten cents each per insertion.

Seventy pews for sale, with cushions practically new. Address, Treasurer Congregational Church, Groton, Ct.

An American young man of good character wants to work in a Christiau home and attend high school. Address Rev. H. K. Santikian, 14 Beacon Street.

Wanted, a home in a family where the best of care will be given to a Christian woman, physically well but mentally feeble. References required. Address E. G. F., care of *The Congregationalist*.

Protestant Girl, 14 years old, desires situation in a family. Wages \$1.50 per week. Two years in last place. Address Rev. C. L. D. Younkin, Supt. Boston North End Mission, 31 Worcester 8q., Boston.

Paster's Helper. A lady with 25 years' experience in city mission work desires a quiet position in town or country church as pastor's helper, in exchange for pleasant home and small salary. Good references, Mis Mary Ketcham, 37 Pacific Street, Newark, N. J.

A Cuban medical doctor, aged 37, married, without children, desiring to study English for twelve months, wishes to take some position in the United States at a moderate salary, so that he can pay expenses. Has some knowledge of English already, is competent to teach Spanish and is at present the secretary of the Educational Board. Clentuegos. Reference can be made to Rev. A. De Barritt, Clentuegos, Cuba.

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Worcester Notes

Union rejoices that after two years of waiting it is again to have pastoral leadership. Dr. Frank Crane began his pastorate there last Sunday morning.

last Sanday morning.

During the summer Plymouth's chapel has been thoroughly renovated, the walls and celling re-frescoed, new carpets laid and electric lights installed. The cost of the carpet was borne by the women, the frescoing by an individual. Dr. Virgin will preach three Sundays in September, which concludes his engage-ment with the church.

At Central during the summer in place of the regular Sunday school sessions, the time was taken by supplying clergymen in a halfhour discussion of some theological or practical religious subject. The four o'clock vespers in place of evening preaching service proved so successful last year that they will

Pledmont's minister, Dr. Willard Scott, has been seriously ill in Maine during part of his vacation, and the church has extended his

leave of absence two weeks.

The pastor of Bethany, Rev. A. G. Todd, has taken no vacation.

The tent meetings conducted by the Ministerial League closed with a grand rally last terial League closed with a grand speakers, Sunday with addresses from six speakers, Meetrepresenting as many denominations. Meetings have been held every Sunday afternoon and every evening during the summer with audiences varying from fifty to three hundred. The league is well pleased with the results.

A New Association

Kentucky Central Association was organized in the new house of worship of First Church at Berea, Sept. 2, 3. Rev. Mason Jones was elected moder-ator and gave a strong and helpful address on Is Congregationalism Needed in Kentucky? An inspiring discussion followed.

GETTYSBURG AND WASHINGTON. - Personally conducted tour via Pennsylvania Railroad. The tour will leave Boston 6 p. m. via Fall River Line, Sept. 25, in charge of a Pennsylvania raliroad tourist agent, and will return to Boston Oct. 3. An experienced chaperon, whose especial charge will be unescorted ladles, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodation -all necessary expenses except supper on Fall River Line returning—will be sold at the extremely low rate of \$32 from Boston, and proportionate rates from other points. For itineraries and full information apply to tieket agents; Tourist Agent, 205 Washington Street, Boston, Mass.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chapitals and missionaries; promotes temperance and abroad; provides libraries for outpoing vessels, and abroad; provides libraries for outpoing vessels, and abroad; provides libraries for outpoing vessels, and the Saulor's Magasine, Seaman's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.

Rev. W. U. STITT, Secretary.

W. HALL ROPES, Treasurer.

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The next term will begin Wednesday, September 24
1902. The Faculty will meet for the admission of
Students in the President's room at 0.30 A.M. Room
will be drawn at 2 P.M. The opening address will be
given by PROPESSOR WM. ADAMS BROWN, D.D., or
Thursday, Sept. 25, in the Adams Chapel at 4 P.M.
E. M. KINGSLEY, Recorder.

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False Remedies for Trust Evils

Evils

I am not going to try to define with technical accuracy what ought to be meant when we speak of a trust. In popular parlance, men mean the great corporations through which so large a proportion of the work of the business world is now done. I will go with any man gladly, if he says destroy the evil in the trusts. I will try to find out that evil. I will seek to apply remedies which I have already outlined in other speeches. But if his policy, from whatever motive, whether hatred, fear, panic or just sheer ignorance, is to destroy the trusts in a way that will destroy all our prosperity, no. I wish to cure the disease, but there is mighty little good in destroying the disease by the simple expedient of destroying the patient. Those men who advocate wild and foolish remedies which would be worse than the disease are doing all in their power to perpetuate the evils against which they nominally war, because if we are brought face to face with the naked issue of either keeping or totally destroying a prosperity in which the majority share, but in which some share improperly, why, as sensible men, we must decide that it is a great deal better that some people should prosper too much than that no one should prosper enough.

too much than that no one should prosper enough.

You can look back but nine years to a period when no trusts flourished. In 1893 there was no trouble about anybody making too much money. The trusts were down, but the trouble was we were all of us down. Nothing but harm to the whole body politic came from ignorant agitation, carried on partially against real evils, partially against imaginary evils, but in a spirit which would substitute for the real evils evils just as real and infinitely greater. Those men, if they should succeed, could do nothing to bring about a solution of the great problems with which we are concerned. If they should destroy certain of the evils at the cost of overthrowing the well-being of the entire country it would mean merely that there would come a reaction in which they and their remedies would be hopelessly discredited. So I ask you to exercise your sober second thought when people speak about all the evils of the trusts, and to be resolute in your determination to see that, while proper remedies are applied, yet that you be sure first that they are proper remedies. So much for those people.

Now for the other side. In the case of the people who say that there are no again the error, is not as great but it fee

Now for the other side. In the case of the people who say that there are no evils the error is not as great, but it is a grave and serious error. Undoubtedly

evils the error is not as great, but it is a grave and serious error. Undoubtedly we owe an enormous amount of our prosperity of the last ten years to the immense improvements in business methods which have been brought about by our American development in the way of handling corporations, and no small part of the commanding position that America has taken in the international industrial world is due to the perfection of those great corporate methods in point of efficiency.

Now it does nobody any good and it will do most people a great deal of harm to take steps which will check any proper growth in a corporation. We wish not to penalize but to reward a great captain of industry or the men banded together in a corporation, who have the business forethought and energy necessary to build up a great industrial enterprise. Keep that in mind. A big corporation may be doing excellent work for the whole country, and you want above all things when striving to get a plan that will prevent wrongdoing by a

Produces Strength for Work-Horsford's Acid Phosphate.

It perfects digestion, enriches the blood, calms and strengthens the nerves and builds up the general health. It is the most permanently beneficial corporation which desires to do wrong not to have at the same time a scheme which will interfere with a corporation that is handling itself honestly and squarely. What I am saying ought to be treated as simple elementary truths. The only reason it is necessary to say them is that apparently some people forget them. It remains true, however, that certain corporations are so handling themselves as to be a menace sometimes themselves as to be a menace sometimes to one part of the public, sometimes to another.—President Roosevelt, in an address at Fitchburg, Mass., Sept. 3.

Centennial at Hudson, O.

David Hudson, seventh in descent from Heinrich the explorer, with family and friends, reached his new home in the vast forests of the Western Reserve June 5, 1800. It was of a Friday, but by Sunday he had built an arbor of boughs for holding divine service. This characteristic beginning indi-cates the life of the community at Hudson from that day to this. Rev. Joseph Badger, in his apos-tolic tours, early found the new community, and Sept. 4, 1802, organized the church with thirteen

Continued on page 385.

October Weddings.

Our recent importations include the newest designs of China and Glassware from the best English, French and Austrian Potteries and Glass Factories, adapted to Wedding and Complimentary Gifts. All grades, from the ordinary up to the most expensive, to be found on sale in this country. Seekers for cabinet specimens of rare glass will find choice novelties now on exhibition on the main floor tables and also in the Art Pottery Rooms.

The display of rich Porcelain Plates from Minton, the Royal Worcester and Cauldon Potteries was never more comprehensive. In the Dinner Set Dep't will be seen the newer designs, also the old standard patterns. "Dresden Meissen," "Worcester Mulberry Lace," "Old Blue Canton" and other old designs sold by the set or in separate pieces. More than 50 stock patterns to choose from, ranging from Dinner Sets costing from ten dollars up to the most costly specimens, and being regular stock patterns they can be matched for vears to come, an advantage appreciated by experienced housekeepers.

Seekers after the newer shapes of glassware will find the best products of American factories as well as the English, French and Austrian. Our stock in the various departments was never larger, more valuable and comprehensive at this season than now.

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Centennial at Hudson, O.

[Continued from page 384.]

members. Just one hundred years later, in connection with the autumn meeting of Puritan Conference, the contury's completion was celebrated. Under the vigorous leadership of Rev. H. O. Allen, worthy successor in an illustrious line, the church has reached a membership of about 350, of whom 68 came during the present pastorate. By ald of the Women's Association—eighteen months ago happily uniting the various efficient ladies' organizations of the church, and during that time raising over \$1,100—the meeting house was put in fine order for the eventful day, with new kitchen, car pet and fresco, and lecture-room refitted as a me-

pet and reseo, and isoture-room rentued as a memorial to former pastors.

Two mural tablets of Italian marble were dedicated, one jointly to Joseph Badger, the founder, and George Darling, builder of the house, and pastor from 1858 to 1874; the other to the original thirteen members.

thirteen memoers.

Rev. Henry Stauffer spoke on The Spirit of the
Past Century, Dr. Leonard on A Hundred Years of
Congregationalism on the Western Reserve, Rev.
J. H. McKee on Rev. Joseph Badger, and Dea. A. D. Mills of this church on Rev. George Darling. The history of the Church and of Woman's Work therein, by Miss Emily E. Metealf, were models of strength and clearness. Dr. W. I. Chamberlain, reading a list of nearly fifty missionaries who gone out from the church, spoke of several, and gone out from the church, spoke of several, and with specially uplifting power of the great life and varied work of his brother, Dr. Jacob Chamberlain of India. Music of the olden time was effectively rendered. Rev. McInness Neilson spoke on The Problem of the Village Church, and the closing address, on The Spiritual Forces and Possibilities of the New Century, was by Rev. C. W. Carroll, pas tor from 1891-94. Rev. A. E. Woodruff of Austinburg brought a spirited greeting from that veteran church, the only one on the Reserve antedating Hudson

Many honored names are associated with this nurch. Dr. Leonard Bacon as a boy here sat under church. his father's ministry. In this church in 1837, after his father, Dea. Owen Brown, had remembered in his father, Dea. Owen Br wn, had remembered in prayer the just martyred Lovejoy, John Brown rose and quietly said, "I pledge myself, with God's help, that I will devote my life to increasing hos-tility toward slavery." Here Josiah Strong's boy-hood days were spent, and in his youth he was or-dained to the ministry. John P. Jones went hence to his great work in India. "This and that man was born in her," and "honorable women not a

The old church enters the new century with vigor and hope.

Deaths

The charge for noisces of deaths is twenty-five cents. Bach additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BENFORD-In North Amherst, O., Sept. 2, Julia A., daughter of Rev. and Mrs. George Benford, aged 16 yrs., 10 mos and 28 dys. BLAKE-In New London, Ot., Sept. 3, Rev. S. Leroy Blake, D. D., pastor of First Church of Christ, New London, where he was installed March 30, 1837.

London, where he was installed March 30, 1887.

PERRY—In Worcester, Mass., Aug. 8, Mary S. Perry, second child of the late beacon Samuel Perry, aged 75 yrs., 9 mos. A woman of rare qualities of heart and mind; of great sympathy for the unfortunate, with charity for all, keen appreciation of the beautiful in and of thought; wonderful knowledge of the Scriptures; intense patriotism; self-sacrificing; great reverence for sacred things; great devotion to her Saviour.

Saviour.

SMITH—In Hastings, Minn, Aug. 10. Rev. Nathandel Smith, aged 93 yrs. A graduate of Oberlin in 1840, he engaged in mission work in Illinois under the Presbyterian Home Missions Society. Finding that this select received money from slaveholders he cut loose from its aid and carried on his work independently. For many years age and ill health have kept him from the sective evangelistic work which occupied his maturity.

MRS. FREEMAN HUTCHINSON

MRS. FREEMAN HUTCHINSON

Mrs. Mary Jane Lancaster, widow of Freeman Hutchinson, died at Milford, N. H., Wednesday morning, Aug. 27, aged ninety years, eight months and seventeen days.

Mrs. Hutchinson was the daughter of Joseph and Mary Gutterson Lancaster of Newburyport, Mass., where she found that the second of the control of the co

the Lord to take her to himself; now her desires are realized. She has passed into the rest that remaineth to the neonle of God.

MISS A. M. MANNING

MISS A. M. MANNING

Died in Littleton, Mass., Aug. 27, Miss Annie M. Manning, aged sixty-five years. With the passing on of Miss Manning the church loses a devoted and consistent memoer and the community a more kindly and beautiful character Miss Manning was the daughter of the late Deacon Osis and Ahn M. Manning, who were charter than the constant of the manning was the daughter of the date of the characteristic of both perents and daughter was devotion to the interests of the church, both local and universal. They kept in sympathetic touch with the work of the Congregational missionary societies and took a personal interest in all the missionaries. By reason of feeble health Miss Manning was cut off from much intercourse with the outside world, but the wisdom which is from above was hera—"first pure, then peaceable, gentic and easy to be intreaded. full of mercy risy." In the absence of the pastor the funcral sermon was preached by a former pastor and friend, Rev. Amelia A. Frost of Rutland, Mass., whose text was most appropriately, "Those that be planted in the house of the Lord shall flourish in the courts of our God."

J. S. C.

Meetings and Events to Come

BOSTON MINISTERS' MEETING. Pilgrim Hall, Sept 15, 10.30 A. M. Subject, The Ongoing Revelation; speaker, Rev. E. S. Stackpole.

ESSEX NORTH BRANCH. W. B. M, West Boxford, Sept. 17, 10 A. M. Morning session only.

STATE CONVENTIONS, 1902

Minnesota,	Fergus Falls.	Sept. 16
Washington,	-pokane,	Sept. 23
Maine,	Bath,	Sept. 23-25
North Dakota,	Varley City,	Sept. 23-25
North Carolina,	Raleigh,	Sept. 24-29
Montana,	Helena,	Sept. 30
Oregon,	Salem.	Oct -
Idaho,	New Plymouth,	Oct. 2
Wyoming,	Cheyenne,	Oct. 4-5
California,	Petaluma,	Oct. 7
Wisconsin,	La Crosse,	Oct. 7
South Carolina,	Charleston,	Oct. 9-12

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ou suffer from Eczema, Salt Rheum, Ringworm, Itch, Ivy Poison, Acne, or other

Hydrozone

Cures sunburn in 24 hours. In cases of Prickly Heat and Hives it will stop itching at once, also will relieve mos-quito bites.

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As these diseases are caused by parasites, billing them without causing injury to the sufferer, naturally cures the trouble.

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BUFFALO LITHIA W The Great Solvent and Eliminator of

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Doubly Efficient in Rheumatism and Gout, and an Important Corrective of Digestive Failures.

John V. Shoemaker, M. D., LL. D., 'Professor of Materia Medica and Therapeutics in the Medico-Chirurgical College of Philadelphia, etc., in the New York Medical Journal, of July 22, 1899: "The BUFFALO LITHIA WATER is doubly efficient of July 22, 1899: "The BUFFALO LITHIA WATER in rheumatism and gout. It dissolves uric acid and phosphatic sediments, as well as other products difficult of elimination, while at the same time it exerts a moderately stimulant effect upon the renal cells and thereby facilitates the swift removal of insoluble materials from the body. Without such action insoluble substances will precipitate in the kidneys and bladder. The intense suffering produced by stone, together with consecutive pyelitis and cystitis, are avoided by prompt elimination. Unquestionably, although the speedy removal of uric acid and other products of faulty tissue change is of conspicuous benefit, yet to prevent their formation is a service still more important. This BUFFALO LITHIA WATER when it corrects service is performed by the BUFFALO LITHIA WATER those digestive failures which are responsible for the production of deleterious materials."

James L. Cabell, M. D., A. M., LL.D., Formerly Professor of Physiology

James L. Cabell, M. D., A. M., LL.D., Formerly Professor of Physiology and Surgery in the Medical Department of the University of Virginia, and President of the National 4 BUFFALO LITHIA WATER in Uric Acid Diather Board of Health says: therapeutic resource. of Materia Medica."

Dr. Chas. G. Hill, Professor of Nervous and Mental Diseases, Baltimore Medical College, Baltimore, Md.: "In many forms of nervous exhaustion, accompanying an excess of urates and phosphates, it is invaluable."

Dr. J. T. DeBlanchard, Professor Montreal Clinic, SM., SN., V. U.: "I have used BUFFALO LITHIA WATER in most obstinate cases of Chronic Inflammation of the Bladder, in Stone in the Bladder, in Uric Acid Gravel, with the most efficacious results."

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Church and Manse in Fond du Lac, Wis.

The house of worship of the Congregational church in Fond du Lac was built in the early seventies, soon after the beginning of Dr. Arthur Little's pastorate. It was then larger in size and more beautiful in architecture than any other Protmore beautiful in arcintecture than any other Frotestant church in the city or vicinity. This building was made possible to the young church through the liberality and energetic leadership of two laymen of sturdy New England stock, the brothers W. C. and I. K. Hamilton. The former continued his e in Fond du Lac after business changes called his brother elsewhere, and until his death in 189 remained a devoted member and honored officer in the Congregational church.

The memory of Woodman C. Hamilton is now perpetuated by the parsonage erected by his wife, Mary T. Hamilton, close by the church building which he helped to rear, and dedicated Aug. 29

Just before the hour of public service the mother and her five sons met with the pastor and church and her five sons met with the pastor and church officers and joined in a prayer of dedication in which Dr. 8. T. Kidder of Ripon, a former pastor, touched upon the various uses of the pastor's home. Then before a crowded congregation in the auditorium the keys of the parsonage were presented by the eldest son, Mr. W. I. Hamilton, and responses were made by the president of the board of trus-tees and the pastor, Rev. J. H. Chandler. The more formal service closed with a responsive prayer written for the occasion, from which we take these

PASTOR-For this Church of Christ with all its endearing ties and enduring fellowships,

PEOPLE-We give thanks to Thee, O Lord.

For this holy and beautiful house which our fathers nobly builded for themselves and for those who should come after them,

We give thanks to Thee, O Lord.

For those who in this House of God have been Ministers of the Word and Undershepherds in Christ's flock,

We give thanks to Thee, O Lord,

For their good example in ordering well their households; for the gracious women who have guided the house and from it ministered to Christ's flock; for the influence of children obedient to the faith; for the open door of hospitality and the open hand of beneficence and brotherly help wherever the Ministers of Christ have dwelt among us,

AN "EXPANSIVE" GIRL.

Not Necessarily an Expensive One.

A little Kansas girl is called an "expansion-ist" because her clothes require "letting out" so often. She lives mostly on Grape-Nuts since recovering from a sick spell caused by too much greasy food. Almost all allments of children (and grown folks as well) are traceable to the wrong kind of food, and the surest cure is to quit the old sort, the greasy, pasty, undercooked or over-done things, that ruin the stomach and bow-els.

done things, has talk els.

Put the children and adults on the perfectly cooked food Grape-Nuts.

It is digested by the weakest stomach. Has the delicate sweet flavor of the Grape Sugar and surely and quickly rebuilds the body, brain and nerves.

There's a reason.

We give thanks to Thee, O Lord.

But specially upon this day of rejoicing, for the goodly building now set apart for the service of the Church and the settled home of its ministry—a house of daily help beside the house of Sabbath

We give thanks to Thee, O Lord.

And we beseech, O God of the covenant, to let blessing descend upon those who through their unty have blessed thy church: let thy blessing be

And upon their children and children's children from this time forth and even forever more.

(To be sun Glory, glory, glory be to thee, O Lord.

After words of greeting from President Hughes of Ripon College and others, the doors of the par-sonage were thrown open and nearly four hundred people joined in the subsequent housewarming.

The house is colonial in style with wide veranda nd hospitable central hall. There are ten living and sleeping rooms, with an opportunity for a large social room in the attic. The lower floor is finished in hard woods and nothing is wanting in equipment. The study in the rear of the central hall, with out-look on church and garden, is especially commodious and attractive.

ous and attractive.

The parsonage will serve not only as the pastor's home, but will be used often as a parish house. It will thus supplement the church building erected before the days of modern church work with the

multiplied week-day meetings.

It is the belief of the pastor that in many cases the best way to realize the ideals of the open church is through the open parsonage, definitely designed and dedicated to be "a house of dally help beside the house of Sabbath praise and prayer."

Pacific Theological Seminary

The new term began Aug. 19, with ten students. uate and teacher of several years' standing, who comes for special courses in seminary and univer-sity. Changes in the curriculum provide for Bible study and apologetics in Junior year, theology and homiletics in Middle year, history and pastoral the-ology in Senior year. The prescribed part of the curriculum is larger and is distributed throughout the three years.

An important addition for the present year consists in two courses of twenty lectures each upon the psychology of religion, the first by Professor Starbuck of Stanford University, the second by Pro-fessor Stratton of the University of California. These will present fresh material specially useful to the minister. Dr. Bade, the newly elected professor minister. Dr. Bade, the newly elected professor of the Old Testament languages and literature, has entered upon his work, to the immediate gratifica-tion of his students. Much anticipated is the arrival of Dr. Laughlin about Oct. 1 to take the New Testa-

of Dr. Laughlin about Oct. I to take the New Testa-ment chair. The department of theology vacated by Dr. Foster will not be filled this year. For the first time the University of California is giving a course in sociology suitable to students for the active ministry, the special topic this year being Methods of Modern Charities and Corrections. Sem-lary students are also taking university coverses in inary students are also taking university courses in the philosophies and religions of China and Japan and in ethics and civil polity. C. S. N.

25,000 Boxes Free!

Rheumatism Cured by a New Remedu That You May Try With= out Spending a Cent.

On the theory "that seeing is believing," John A. Smith of Milwaukee wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and dress. Mr. Smith had suffered all the agony and dress. Mr. Smith had suffered all the remedies known, and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and nelghbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or mere remedies and they couldn's be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin. Texs, wrote him, saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more until he knew it was worth something. The sample was sent, he purchased more, and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67 who had suffered 62 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for 30 years. Rev. C. Sund of Harrisville, Wis., tested this remarkable cure on two members of his congregation, one who had suffered 15 and the other 25 years; both were completely cured. In St. Louis, Mo, it cured Mr. F. Faerber of the Concordia Publ. House. In Vandalia, Ill

GOUT & RHEUMATISM Umaio Great English Remedy BLAIR'S PILLS Safe, Sure, Effective, 500. & \$1. DRUGGISTS, or \$24 William St., N. Y.

Open-Air Services

Results in Colorado

Last June the churches at Cope, Kirk, Claremont, Seibert, Flagler, Arriba and Bovina, small Home Missionary churches of the Colorado Eastern Association, joined in purchasing a new gospel tent, 40 x 52, for summer work in Eastern Colorado. Rev. C. W. Smith, assisted by his wife and Mrs. Brinker, evangelist, held a meeting, July 1-10, at Arriba, resulting in three conversions and a gracious quickening of members. July 15 they pitched the tent at Fondis, a new preaching station opened in May by Mr. Smith. The meeting closed July 30, having resulted in about forty-five conversions. A two weeks' meeting followed at Ramah, another new preaching station, with fourteen conversions. Aug. 23, 24, state Superintendent Horace Sanderson assisted in organizing a Congre-gational church at Fondis, with sixty two members. An organization at Ramah will probably be made in the near future. The tent was pitched at Thurman, Aug. 30, for a two weeks' meeting. C. W. S.

In Michigan

A mile and a half from the village of Douglas a summer resort has grown up. The cottagers are mostly Presbyterian and Congregationalist, Oak Park Presbyterians predominating. In the early summer of 1900 they started a Sunday school which has been quite successful, and the state superintendent proposed that they hold an open-air vesper service on the Sunday afternoons of July and August. The proposition met with ready response, and services have now been held for the third season. On pleasant Sundays the attendance is 75 to 100. On damp and threatening days they have met at a large cottage or boarding house. Only one Sunday has been too stormy for the service to be held. This year the unusual dampness caused delay in beginning, and they have been meeting on the veranda of a new cottage which will easily ommodate 100 people.

The Congregationalist services have proved admirably adapted to the needs, except that the music is rather difficult for a shifting congregation with no choir. The Sunday school has a good supply of Gospel Hymns, which have been utilized in these services, as well as the readings in *The Congregationalist* services. The drst season the people sat on the grass or brought chairs. Last year they have the terrestream a being a state of the season the people sat on the grass or brought chairs. bought seventy camp chairs and stools. They plan soon to have a floor and tent or roof as

protection in stormy weather.

AN OLD WAR. Pretty Near Time to Stop.

Wouldn't it make your friend mad to tell her she was in reality a drunkard, but many women are drunkards unconsciously from the use of coffee, which wrecks their nervous systems, and they seem unable to reform.

A lady in Philadelphia, Pa., was very badly affected by coffee, causing her to have nervous prostration, and she finally woke up to the fact that she was in reality a coffee drunkard. Her doctor had told her that she must give up coffee, but she seemed unable to do it.

One day she read an advertisement about Postum Food Coffee and thought she would give it a trial. She says: "Coffee had such a strong hold on me that at first I did not make it all Postum, but added a tablespoonful of coffee. After a while I quit putting coffee in at all, and soon found I feit much better. Continued use stopped my headaches and billousness, and I soon noticed that my nervousness had evidently left me for good. Now I would not use anything else, and the smell of coffee makes me sick.

I am using 1 our Grape Nuts also, and think it a wonderful food. I lately cured an attack of indigestion by eating nothing but Grape-Nuts and drinking Postum for two weeks and now I can eat solid food and feel no distress." Name given by Postum Co., Battle Creek, Mich.

The services have proved satisfactory and attractive not only to visitors, but to residents, and especially to a few families in the neighborhood. They have also brought the resorters into fellowship and sympathy with resorters into fellowship and sympathy with the church in the near-by village. But the situation is exceptional in this respect, that the resort community is a religious one, nearly all the cottages being occupied by Christian families. E. W. M.

In Springfield, IIL

Tent meetings held for fifteen days in con-ection with Plymouth Church have resulted in the formation of a class for Christian nurture with about forty members from the Sun-day school. These it is hoped to welcome into the church a little later. The entire community has been awakened.

The Congregational Summer Bible College

Ten days in the study of the Gospels and in deepening acquaintance with the Man of Naz areth is what the above caption came to mean to the 150 people who attended the class sessions at Lakeside, O., Aug. 20-Sept. 1. They were more intimately introduced to these spheres of value by Professors King and Bosworth of Oberlin. On all sides expressions of wonder were heard as to whether it would be possible to find two other men of equal power to reproduce the thought and aim of the gospel evangelists, and to make stand out in living, loving reality the person of Jesus the Christ. To those who have been over the work with them repeatedly it speaks each time with increasing freshness and force. Especially this time did it commend itself as an effective revival force free from hollow-

The financial and social success of the enterprise was due to the unwearying industry, patience, thoughtfulness and cheerfulness of its originator, Rev. H. S. Wannamaker. As secretary and treasurer, working through Cleveland Conference and the state association, he made thorough preparation and gave perfect attention to details to the end—all for

Ten states and Canada and seven denominations were represented; 130 season tickets were sold. The authorities at Lakeside were greatly pleased and their invitation to come again next year was accepted. Professor King's lecture on Psychology's Hints for Life was so enthusiastically received that he was persuaded by unanimous request to continue the subject in an hour taken from recreation. Professor Bosworth's sermon on The Personal Consciousness of Jesus and Professor King's on The Significance of Jesus Christ, and Learning to Live the Life of Love, were great messages. A pleasant side feature was a geological trip to Kelleys Island and Middlebass to see the glacial grooves under the leadership of Prof. G. F. Wright. He also gave his lecture on Geological Confirmations

Rev. C. W. Hiatt was re-elected president and Rev. H. S. Wannamaker secretary and treasurer. A board of six managers and another of sixteen counselors were chosen. Professors King and Bosworth will again be instructors and the sessions will be Aug. 15 Sept. 1, five days longer than this year. Much will be made of athletics and entertainments. and there is other provision for attracting and gratifying a large constituency.

Thinking's praying, very often, don't you think so? . . . What is it but praying when you try to bear up after losing all you cared to live for! And very good praying, too. There can be prayers without words just as well as songe, I suppose. - George Du Maurier.

THE VALUE OF CHARGOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

and intestines and carries them out of the system.
Charcoal sweetens the breath after smoking or after eating onions and other odorous vegetables.
Charcoal effectually clears and im-proves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.
It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but, on

beauty of it is that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them. They cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



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